The Womens'
Missionary Magazine
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JUNIOR SPECIAL

"ALL THY CHILDREN SHALL BE TAUGHT OF JEHOVAH"

History of the Junior Missionary Society

By Mrs. W. R. McMunn

THE Junior Missionary Society first began as little "Mission Bands" organized in various places where devoted friends of Missionary Work realized the need of educating the children and young people along missionary lines. The first Mission Band of which we have knowledge was organized in Monmouth, Illinois in the year 1875. There is no record of the progress of these Mission Bands until 1886 when the first statistics were compiled and printed in the Annual Report of the Women's General Missionary Society. Thirty-one such Bands having 739 members were reported.

In 1888 Miss Mary J. Clokey was appointed to prepare a Constitution for Mission Bands and a book of exercises and instructions to be called "The Mission Band Helper". These were freely circulated and caused a large increase in the number of Mission Bands.

Very soon the problem of how to teach children of so many ages in one Band confronted the leaders. In 1889 Mrs. N. Wylie Stevenson tried the plan of dividing the Band of which she was the leader into circles of eight or ten members; each circle having a leader and over all a Superintendent. The plan worked successfully and in 1892 Mrs. E. M. Hill at the Philadelphia convention embodied this idea into a plan for the organization of the Mission Bands under the name of "The Junior Missionary Society." This plan was presented under the symbol of a wheel encircled with the golden band of love. The first spoke membership, the second secretaries, the third work, the fourth representation, the fifth meetings, the sixth mothers, and the hub prayer. The plan was adopted by the Convention and in October 1892, Mrs. Jennie Hastings Gillespie was elected General Secretary of Junior Missionary Work. Mrs. Gillespie sent

out a letter to all the Women's Missionary Societies of the Church telling them of the action of the Convention and asking their cooperation.

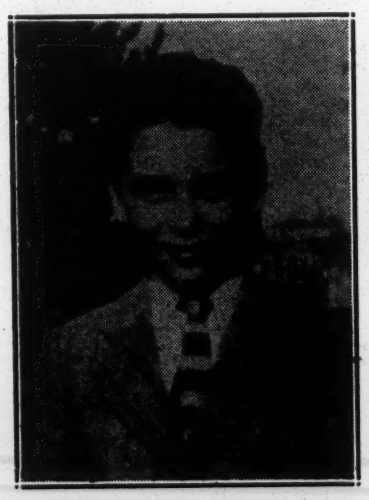
A new constitution and special helps were prepared and sent out. As a result thirty or more Presbyterials elected secretaries for this department. An article on the Junior Missionary Society was printed in all the church papers and in *The Womens Missionary Magazine.* At this time there were 155 societies. Their membership was 3,463 and their contributions amounted to $2,770. These societies included all the different missionary organizations for children and young people in the Church.

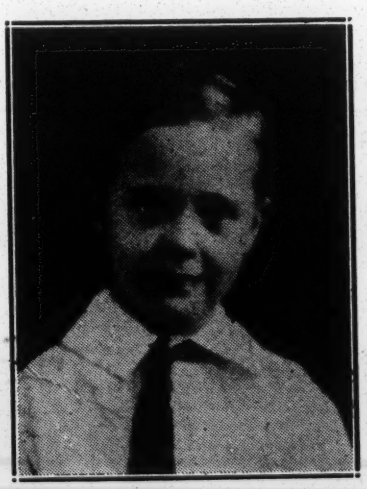
In July 1893 a proposed model constitution for Junior Christian Unions was presented to the Women's Board by the General Committee on Young People's Work with a view to consolidating the Junior Missionary Society with the Junior Christian Union. A committee was appointed which carefully considered this constitution and also met with the Committee on Young People's Work. After an interchange of views, it was mutually agreed to keep the two branches of Junior Work separate, as their objects were entirely different.

The promise of success for the Junior Department was very bright when suddenly Mrs. Gillespie died on January 14, 1895. Mrs. N. Wylie Stevenson was elected to fill the vacancy. The last request Mrs. Gillespie made to the Junior Societies was that they contribute the money for the erection of a school building at Prairie, Alabama. Upon the completion of this building it was decided that it should be a memorial to Mrs. Gillespie. This was the first Junior Special Work. $1,000 was asked for and $1,200 was contributed.

The first official blanks for the annual reports of the Junior Societies were sent out by Mrs. Stevenson in February 1895. The results were very gratifying. 188 societies having a membership of 4,502 reported. During the first decade of organized work the societies increased to 200 with a membership of 6,752. The total contributions for the ten years amounted to $44,218.

In 1895 the Women's Board took action asking the General Committee on Young People's Work for a closer





affiliation of all the Junior organizations of the Church. The same year the General Assembly heartily commended the Junior Missionary Work to the favorable consideration of the Church. In March 1899 a Committee appointed by the General Committee of the Y. P. C. U. met with the Women's Board and submitted a plan for the federation of the Junior Missionary Societies and the Junior Christian Unions.

In 1898 it was decided to have a Junior Missionary paper. This had been under consideration since 1895, but nothing had been done because of the expense. In January 1899 the first issue of the *Junior Missionary Magazine* appeared with Mrs. E. M. Hill as editor and Mrs. N. Wylie Stevenson as Business Manager. Previous to this a Young People's Department was maintained in *The Womens Missionary Magazine* and Bible Readings were supplied by a committee appointed to prepare "Studies for Mission Bands."

In 1903 the Young Women's societies separated forming a new Department.

At the meeting of the Women's General Missionary Society in Albany, Oregon in 1905, the first Junior Life Members were reported. Six names appear on the list.

In November 1905 a joint Committee of the Women's Board and of the Y. P. C. U. again met to confer about the union of the Junior Societies. The matter came before the General Assembly in 1906 and the following action was taken: "We approve the proposed consolidation of all Junior Societies under the direction of the Women's General Missionary Society, and recommend that the completion of a constitution for such consolidated society be left in the hands of the Women's General Missionary Society and the General Committee on Young People's Work. . . . . ." For a time topic cards were prepared and printed by the joint committee. The first annual report of the consolidated Junior Societies was made in 1907 and showed 437 societies having a membership of 13,341 and contributions of $9,386.31.

Mrs. N. Wylie Stevenson was the Junior Secretary from February 1895 until the time of her death which occurred on October 8, 1912. Mrs. Stevenson had given as her Twentieth Anniversary Aim "Increase in membership, increase in contributions, but in all let us not lose sight of our one aim, the spiritual development and training of the child." The record of the years during which Mrs. Stevenson had the oversight of the Junior Work show that much progress was made along each of these lines. Her memory and influence are still an inspiration and help to the work she loved and served so efficiently.

Mrs. I. H. Milliken was elected to fill the place left vacant by Mrs. Stevenson's death and served until 1923 when illness compelled her to offer her resignation which was accepted with great reluctance. Mrs. Milliken was an earnest, energetic leader and proved herself a worthy successor to those who had preceded her in the work. During the years she served as Secretary the Junior Work made a steady growth. In 1915 the Wall Roll and Study Outline now

in use were prepared. In 1916, 1,153 children united with the Church, the largest number recorded. In 1917 the first Convention Banner was presented, also new diplomas were prepared. This year marked the Twenty-fifth Anniversary of organized Junior Work and a special program was given at the annual W. G. M. S. Convention. The Magazine Shower Barrel was reported first at the 1918 Convention. In 1920 the Mrs. N. Wylie Stevenson Fund known as the Junior Magazine Reserve Fund, was completed. Statistics show the largest total offerings to have been in 1921 when the Juniors contributed a grand total of $24,082.56. This resulted largely from the large number of Junior Life-Memberships given to the Thank-Offering of 1920 in memory of Mrs. Mary Clokey Porter.

In April 1924 Mrs. W. R. McMunn was elected to succeed Mrs. Milliken. The work has continued much as before. The year 1927 marked the completion of thirty-five years of organized effort. Contributions were largely increased that year. The year following was marked by an encouraging increase of members and the present year we rejoice in a continued increase of those uniting with the Church. The Twentieth Anniversary Aim of Mrs. Stevenson is still the aim we wish ever to keep before the Junior leaders.

In 1927 the first Silver Trophy Cup was awarded the Presbyterial having the largest per cent of increase in membership. In 1928 and 1929 two Cups have been awarded. Mission Study following the courses provided by the United Study Committee is increasing.

To the regular work supported by the Women's General Missionary Society the Juniors have contributed the following amounts: To the Departments of Work a total of $145,181.48; To the Junior Special Work a total of $91,019.06; To the Thank-Offering a total of $205,215.54. A grand total of $441,416.08. There have been 7,416 Life-Members. How many children have received an inspiration for Christian service in the Junior Missionary Societies we cannot tell. Neither can we estimate in figures the good accomplished. Our prayer is that God will continue to bless and direct every effort made in this most important branch of His work.

The Junior Leader

By Minnie Nash McBurney, Cambridge, Ohio

THOSE that bear to children the chalice filled with the Words of Life, must regard this challenge: "Be ye clean, that bear the vessels of the Lord." Bible truths teaching the great lessons of life should appeal to the heart and reach the whole child when his service and response will be voluntary and sincere—the only kind of service for which we strive.

As interest is the foundation of mental growth, love prompts us to take what the child likes and on that graft what the child needs. The Junior leader must pay the price of hard work and at no time is she qualified for her task if "bound in cloth—limp." In this work "there is no elevator to success—take the stairs." But as Edward Howard Griggs has said, "It is not whether we arrive but whether we earnestly strive that determines the lifting power we have over our children."

In preparation, consider the guidance of the Holy Spirit and Prayer. Be in close touch with things unseen —the spiritual—and come to your service joyfully consecrated to your task. "Pray ye therefore" for without prayer it might be said "Thou hast nothing to draw with and the well is deep." Magnify little things. A fragment of song may awaken some musical instinct in a creative mind. A vivid picture of the Nile throwing back the red and copper sky may send some child in later years to realize his dream of the land of the Pharaohs. Set the dream-ship afloat for as Margaret Slattery reminds us, they could strip Joseph of his coat but they could not take away his dream.

"Know then how to teach a child? Observe him and he will show you what to do." (Froebel)

Below is some Program Source material which we used in our Junior Church, First Cambridge, Ohio, which organization was also the Junior Missionary Society. Many of these ideas are more suggestive than complete, to which much may be added and into which the Junior leader should put her own individuality.

The Bible with missionary literature, of course provides the best source material. The greatest interest came when Old Testament stories covering one Bible period, as "Westward, Ho—with Abraham" and "Going for the Bride" were studied at home by the children, interesting the whole family. The leader told these stories for three consecutive meetings —at the fourth meeting colored slides of that period were shown.

Jesus *told* His stories, He did not read them. Teach the child to tell stories thus liberating his powers. "Develop the Child" is a good slogan. Religious pictures found in magazines and placed in a portfolio are often shown as the story develops.

Dr. W. L. Stidger tells how a long colonnade was built leading to a Palace of Fine Arts. It was necessary to pass marble pillars, ivied walls and beautiful statues to come into a mood of appreciation. He suggests a "Palace of Prayer." Our approach was the processional, quiet-

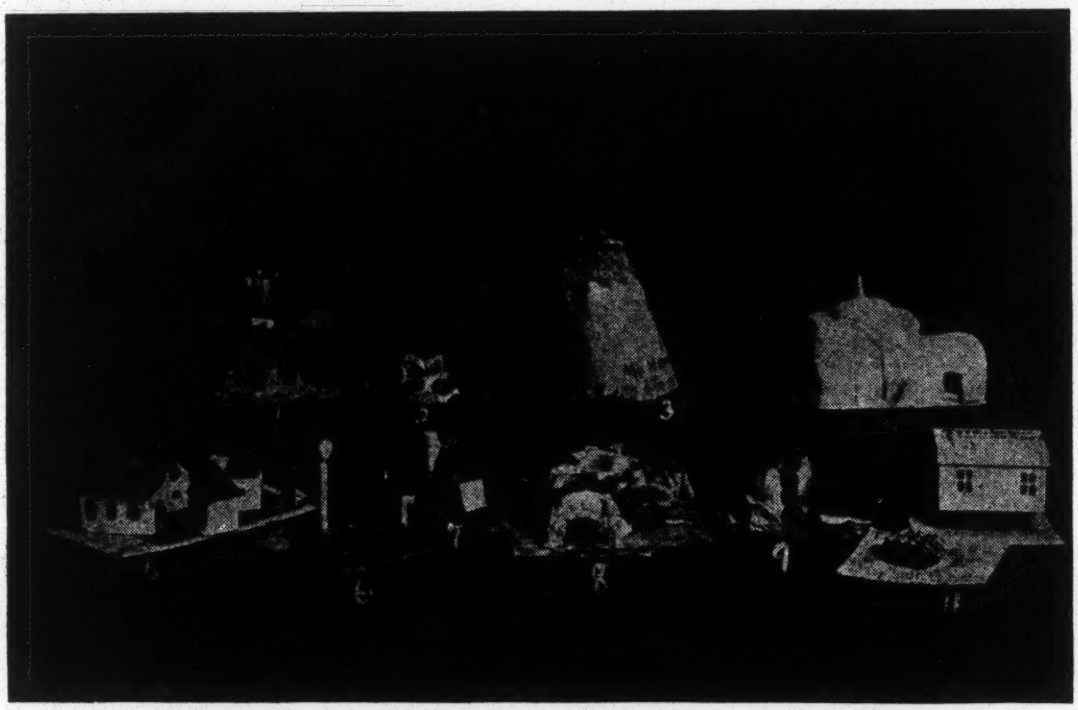
ing music and the same prayer-song (Psalm 116, "What shall I render" etc.) used in every service. It found the children waiting in a spirit of prayer—when they contributed their part.

The Birds of the Bible were described in the springtime by one versed in bird-lore, using references and greatly enriching portions of the Bible. Racial Good-will Day (its meaning) and Our Freedmen—the offering going to a local colored church. The children placed flowers on the grave of Eliza B. Wallace, pioneer missionary to the Freedmen buried in our South Cemetery.

"A Word a Day" to spell, locate and pronounce a name (especially one from our foreign fields.) A small circulating library of missionary books and boxes.

Maps—Maps—Maps—of Bible lands and mission field. Napoleon wrote after the names of some of his soldiers "He knew maps." Make the Bible less vague. A child once said "I knew those places were in the Bible but I never dreamed they were on the earth." A map on the floor was an outstanding help. Make it large, from three to twelve feet long. If Palestine, outline with chalk or strips of paper. Mark Judea, Samaria and Galilee, the river Jordan, locate cities with pennants or models—then concentrate on a Bible lesson in one place.

A Girl's Choir, in vestments using



PHOTOGRAPH OF ORIGINAL MODELS MADE BY THE CHILDREN

(1) Mt. Nebo; (2) Elijah's Altar on Mt. Carmel; (3) Mt. Hermon; (4) Rachel's Tomb; (5) The Church of Nativity; (6) Bethsaida or feeding the Five Thousand; (7) The Garden of Gethsemane; (8) The Virgin's Spring at Nazareth; (9) Jacob's Well; (10) Tyre before Destruction: (11) Tyre after Destruction.

Children's original ideas: (1) Heavy cement with Moses cut from a picture card; (2) Stones joined with cement; (3) Gray paper with top shining with mica; (4) Modeled with salt and flour preparation. (6) Christ never represented except by a white taper lighted (The Light of the World); (11) "A rock . . . . to spread nets upon"—Ezekiel 26:14.

a processional—also instrumental music by the children.

The Offering was received in different ways and voted upon at each meeting after the children had read the chart—"Where Our Money Goes." This chart had upon it every Department to which the Juniors are asked to contribute (copied from the pink report blank.)

Why not keep missionaries in our world is torn with shrieking animals. Even in early Mosaic times—Deut. 22:6—tells what to do "If a bird's nest chance to be before thee in the way in any tree." Tender-heartedness will never provoke war.

There is one experience which stands out as supreme in creating interest. It bears the title ,"The Children's Original Models." These models represented cities, mountains and

NATIVITY SCENE

memory by naming Junior societies for them?

The Communion Service was announced some time before by reading from a large chart the story of the Passover and the Lord's Supper, drawing the Egyptian door-way on which the blood was indicated with red chalk.

The annual "Humane Program" was of special interest to the children and much material is available for its observance. Teach the great mission of loving kindness and mercy while objects mentioned in the Bible and were made at home during the week after studying a Bible dictionary and references. At first the children thought this work impossible, but as they studied, their imagination suggested numberless ways of expressing their ideas. After being used in the service the models were kept and formed a part of the Bible Museum. Some places illustrated were Gilgal where manna ceased and where twelve stones were placed as a memo-

rial; six Cities of Refuge; Mt. of Olives; Well of Beersheba; Nazareth; Horns of Hattin; Gaza with its double-doored gate; also oriental lamp, Jewish scroll and numberless other things.

A Nativity Scene (home-made) as illustrated was made by grown people for the use of the children at Christmas.

Truly, as Dr. C. E. Jefferson says, "No man knows what he is accomplishing when he works with ideas and human souls."

The Place of the Junior Society in the Life of the Church Today

By Mrs. I. H. Milliken

AS the cycle of time moves on educators all over the world are advocating more intensive early training of children.

Dr. Hoben is quoted as saying: "The school and the church are two great factors in guidance and government of children, and if either the church or the school is to reach the child it will have to recognize and perform its task very largely beyond the traditional limits of the institution as such and with a heartiness which is often now absent."

The church has made provision for religious instruction for the children of all ages through the Sabbath School, the greatest hindrance for this planning being the short time possible to be given to such instruction and that only weekly. The church in recent years has branched out, in many localities and is cooperating with the public school in religious education conducted two or three days each week by a teacher specially trained and capable of interesting as well as instructing the children. Many pastors conduct classes of religious instruction prior to communion seasons which give the children a chance for knowledge as to their duties as church members.

We have so far said nothing in regard to the daily training and example in the home for Christian living, believing it is the duty of all Christian parents to impress on their children from babyhood the joy of such service.

Many parents neglect this privilege. Recognizing this fact the General Federation of Women's Clubs, through Mrs. Mary Sherman, its former president, has asked several hundred clergymen to cooperate with the Federation in some plan to promote religious training in the home. Answers received are significant of the eagerness to cooperate on the part of the clergy, some of whom have made the subject a matter for pulpit discourse.

Can a child properly instructed in the teachings of Christ, with right influences about it and example of its elders in regard to our missionary obligation to the world, fail to be interested in the children of other lands? The prime object in the Junior Society is to awaken such in-

terest, to serve others not so blessed as we have been through service, prayer and gifts. The live church is always a true missionary church and a missionary church will always have a first and warm place for the children and their Junior Society in its life and plans.

The church can be a community center where folks like to meet for fellowship, social as well as spiritual, a place teeming with life of its different organizations which include its baby cradle roll and Little Light Bearers parties; its Junior meetings for study and work and its socials; then on through the Sabbath School and all its missionary societies. It is a charming picture, a busy church in all its activities and prominent in the picture is the Junior Society and its work.

The Junior Society has a place in the life of the church which is important to future growth as the Juniors on maturity, take their place in active leadership. Many pastors, missionaries and workers today will testify that they received great impetus for their life work through the interest aroused and training received in the Junior Society.

May we give the Juniors all possible help recognizing their importance in the life of the church and its great object as given by Christ, "Go ye into all the world."

The Junior Missionary Magazine

By Claribel Matthews Heagen

AS editor of *The Junior Missionary Magazine* I consider it a privilege to be given space in this special Junior number to write you in regard to your wee magazine.

Many of you are quite familiar with *The Junior Missionary Magazine* but if you are not familiar now perhaps you may become acquainted and learn to like it, too. We believe there are many who read it from month to month and are its real friends.

The other day in looking over the thirty volumes—which are kept in the Board Rooms, Pittsburgh, Pa.,—I was very much impressed with the *first* article in the first issue, written by the first editor and I am having parts of it reprinted for you to read. This is it:

"My dear Boys and Girls:—

On the great St. Lawrence River dotted with its 'Thousand Islands' (1700 by actual count) there plies during the summer months a large steamer which carries from six to seven hundred passengers on evening excursions along the channel of this great water-way, in and out among its beautiful islands. On the top of this boat is placed an immense searchlight and as each island is approached this great light is thrown upon it revealing everything as clearly as daylight. Many of these beautiful spots are thus brought to view in the evening hours which the traveler would be obliged to pass in the darkness and

remain in ignorance as to the picturesque scenery and commodious hotels with their throngs of gay pleasure seeking people.

"As the Juniors of the United Presbyterian Church have entered a Missionary boat called 'Junior Societies' in the joyful hope of carrying glad tidings and good news to those who have never heard of Jesus in our cities, countries and continents, the mother missionary society (W. G. M. S.) comes to you in these first days of 1899 with glad New Year's greetings and offers to equip your vessel with a search-light to be known as *The Junior Missionary Magazine*. . . .

"The mother society is very deeply interested in all your efforts and has therefore provided this little magazine so that you may see where your efforts are most needed, and what are the best ways for the accomplishment of your noble purpose.

"The Captain of our vessel expects every Junior to take passage with him, and that the channel (Acts 1:8) he has mapped out for us shall be followed. Starting at the 'Jerusalem' of our own homes, we journey into the 'Judea' of our own neighborhood, the 'Samaria' of our own country and 'to the utter most parts of the earth', passing in review the homes of poverty, the huts of the Freedmen, the kraals of Africa, the harems of Egypt and the zenanas of India; and as the blue eyes, the black eyes—all eyes are looking from our boat in wide open astonishment at the sad scenes brought to the vision and the young hearts are made heavy by the things revealed our earnest prayer is that no ear shall be closed to the loving voice of our Captain as he whispers—'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven'. . . . . .

"Assured as we are dear Juniors that if you will *read* and *know* you will *give* and *go* we sincerely hope that the search-light now thrown open for your use may be faithfully used so that you may become very familiar with the fascinating story of missions and rejoice our hearts to hear coming from all parts of your vessel the glad song of your New Year's resolution:

'Now be the gospel banner
In every land unfurled;
And be the shout, Hosanna!
Re-echoed thro' the world,

Till every isle and nation,
Till every tribe and tongue,
Receive the great salvation
And join the happy throng.'

Lovingly, your friend and editor,
(Mrs. E. M.) Mary M. Hill."

Now isn't it interesting to know that the magazine was likened to a "search-light." For thirty years this "search-light" has been throwing rays of light and the boys and girls of the United Presbyterian Church have looked into the dark corners of India, of Egypt, of the Sudan, and of Abyssinia, yes and into the huts and cabins of our own Southland; have seen the neglected boys and girls of the Southern Mountains; have seen the redskins on the Reservations and have had a clearer glimpse into the lives of the stranger within our gates.

Many juniors profited by this vision and have responded magnificently to the many needs.

When the "search-light" revealed the need, sympathy was aroused. Prayers were offered in their behalf.

These prayers were followed by gifts and then one day was heard the call—We need more teachers; we need more preachers; we need more doctors; we need more nurses. Who will go? The answer came from many who as juniors had become interested in these neglected brothers and sisters and were now anxious and ready to dedicate their lives to help carry out the Saviour's command— "Go and teach all nations."

You will read in other columns of this issue concerning the wonderful work done during the past years by the juniors of the church.

Thousands and thousands of boys and girls have been aboard this missionary boat—Junior Societies—and eternity alone will be able to tell of the lives helped and inspired by faithful and patient junior leaders. The seed sown in many a junior's heart is bringing forth fruit, yea, abundant fruit, in the missionaries, preachers, and leaders of the church today. Let us be patient and faithful in sowing the seed for tomorrow's harvest.

Perchance you who read this article have never looked through this "search-light." The following tells a few things about it:

Junior: Junior means younger, pertaining to youth. That is just what I am. I am younger than *The Womens Missionary Magazine.* I am for the girls and boys of the church. You have your magazine to help do better work for Jesus, so we need ours to help us do better work.

Missionary: A missionary is one sent. I truly am a missionary. The W. G. M. S. is trying to send me to every boy and girl of the United Presbyterian Church. They would like to send me to you free but it costs a great deal to get me ready each month —the printer who prints my messages and Uncle Sam who carries me to you must be paid. So the W. G. M. S. says if you will pay but twenty-five cents I will come to your house every month for a year, or ten or more of us will go in one bundle to your society every month at the rate of fifteen cents each a year. Won't you let them send me to you? I want to go, oh, so badly.

Magazine: A magazine is a storehouse of information on any subject. I surely am a storehouse. Just listen to some of the things I contain: Good stories; letters from juniors here and

over the seas; Bible readings and Bible questions; real stories from our missionaries; puzzles; busy work for Sabbath afternoons; names and pictures of Junior Life Members; notes on our weekly lessons; and a brand new letter each month from the General Junior Secretary, and many other helpful articles for juniors and junior leaders.

In referring to the statistical report we note that, in most cases, the societies using the "search-light" help with all departments of W. G. M. S. work.

Superintendents and juniors who make use of the "search-light" are loud in their praise of it. A few superintendents do not know how to utilize it in their society work itself. May we offer a few suggestions.

1. The day you "pass it around" begin at the first and call attention to the "things to be seen.' '

2. Assign juniors to impersonate missionaries having letters or stories.

3. Assign some one to bring glimpses from the General Junior Secretary's field.

4. Select a good story teller to review the story or stories.

5. The month's assigned leaders will see many interesting things on the "Lesson" field.

6. All juniors to report the last Sabbath of the month on sights seen in "Something To Do" park.

7. At the end of the year give rewards to the juniors who have saved all copies (12) and made a nice cover for same. These are valuable for future reference.

8. Place a "search-light" in every home with children.

During these thirty years the "search-light" has been cared for by the following person:

Mrs. E. M. Hill, first editor, January 1898 to October 1904; Miss Margaret McLaughry and Miss Jean Hill, October 1904 to October 1906; Mrs. John A. Wilson, October 1906 until her death August 11, 1912; Miss Ida B. Little, September 1912 to June 1913; Miss Carrie M. Reed, June 1913 to September 1923; Mrs. Joseph M. Heagen, present editor beginning September 1923. The following have served as business managers—Mrs. N. Wylie Stevenson, January 1898 until her death, October 8, 1912. During Mrs. Stevenson's last months she planned for a magazine reserve fund —now known as the Mrs. N. Wylie

Stevenson Fund. This is an investment of one thousand dollars the interest of which is used in purchasing special cuts for the "search-light". Mrs. H. C. Campbell served as business manager from November 1912 to June 1913. From that time until September 1927 the editors—Miss Reed and Mrs. Heagen—also served as business managers. Since September 1927, the Junior Secretary, Mrs. W. R. McMunn has been and is at present serving in that capacity.

It was a rare treat to have in our thirtieth anniversary number (December 1928) greetings from the first editor, Mrs. E. M. Hill. Mrs. Hill says, "Great joy has been given the first editor in being allowed to read every copy of the Magazine, and so exult, with thanksgiving in seeing the publication grow nearer and nearer to the ideal of its founders."

In closing may I entreat you—the mothers and big sisters of the girls and boys of the church—to make sure that your girls and boys are aboard this missionary boat—Junior Societies—and are being privileged to use the "search-light" every month. With this cooperation and with your earnest prayers and willingness to contribute your tried and successful plans we can go on to

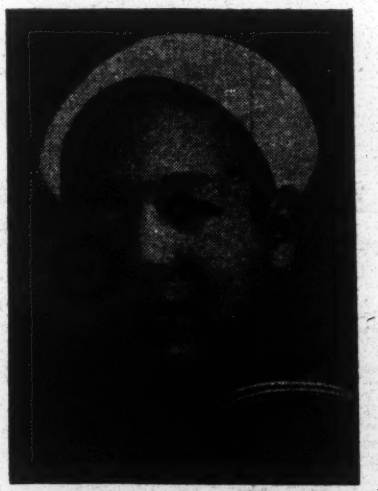
Make the good better
And the better best.

Juniors at Home and Abroad

INDIAN JUNIORS

By Mrs. R. G. Smith, Tama, Iowa

JUNIOR work among Indians, especially the small children, is very difficult. They are taught at home that they are not to believe what we tell them. Their knowledge of the English language is so very limited that they are in the third grade at school before they really understand even though they pronounce the words. The people on this Reservation were so neglected and so primitive that it is taking a long time to get them to understand our teaching. Several of our more intelligent young people have told me that after they had been in school two or three years they were just beginning to grasp a few words. Those who know nothing about Indians cannot understand this and wonder why it is that the children are so backward and will not talk. It is because even though they would like to answer, they do not know just what to say.



ROGER ALAN MORGAN

At one time a member of the Junior Society of Tama, Iowa. Roger is very artistic and has great musical talent. He is now in the U. S. Navy.

The most of them are sent away to Government boarding schools by the time they have gotten into the fourth grade and are just beginning to grasp a little of what we are trying to teach them. Some have learned the first two pages or more of the Children's Catechism; the most of them know

One of our Tama Indian mothers and her boy (dressed like an American boy with the exception of his shoes) and the little baby in its cradle.

The Lord's Prayer; and some, the first and twenty-third Psalms.

Another thing we must remember is that they cannot receive any help at home with their Bible or school lessons for very few of the older people can read or write a word of English. Yet we can see that every year we are getting a little closer together in spirit and their minds are developing slowly. We have our difficulties in getting to them at times because of impassable roads, and the extremely cold weather, but we know the time is coming when these people will learn to know and love the dear Saviour who died for them. For that we are striving and praying. We have a new Junior Society over at the Sanitorium for the tubercular Indians five miles from Tama. The three young men who are officers in our Sabbath School and who are now efficient young men make us realize just what

great things our Father in Heaven can do. They were once little, ragged, heathen boys, but are so dear and lovable now. All the school children on this Reservation are always present at the Junior Meetings. We try to hold these meetings every Friday morning.

NEGRO JUNIORS

By Mrs. Tillie E. Johnson

THE chief interest in Negro Juniors lies in the difference between Negro and white Juniors. Aside from color, the difference in home life, church life, and in most cases, school life, is so marked as to cause the Negro Juniors to have peculiar view points on all phases of life. It would seem as if they lived in a different world.

Leaving out those who receive training in our missions, Negro children are much neglected. In the country the mother must work in the cotton and corn fields, leaving the children who are too young to work, at home in the care of an older brother or sister also too young to labor; in the city the mother must go from home to help earn the daily bread and leave her little children to play in the streets and alleys where they learn almost every vice human nature is heir to. In either case it is tragic that Negro childhood should be so destitute of the good things that are desirable to make life worthwhile. Ignorance, poverty, untidiness, absence of moral and Christian training characterize the home.

"FUM CAMDEN, ALABAM"

JES' THREE PICKANINNIES

We's jes' three pickaninnies,
Three little chips of Ham
What com fum whar de sun is hot,
Fum Camden, Alabam.
We sho is glad to meet you,
An' feel dat we's at home,
An' tell you 'bout our Mission School;
Now, dat's what for we come.

We's sorry we mus' hurry;
Although we like you fine,
We mus' be back in Alabam
By cotton pickin' time.
An' when we's picked de cotton out
Down in ole Alabam,
We'll all go to dat Mission School,
De only school what am.

While opportunities to get an education have improved from a three month's school, taught by a teacher scarcely able to read in the third reader, to six and seven months, with a teacher fairly intelligent, there is little taught beyond the prescribed text books. The moral and the spiritual life are wholly neglected. Is it any wonder our youth grow to manhood and womanhood with little regard for the rights of others and with vague ideas of right and wrong?

One trembles for the future of a race when the period of childhood lacks the training that makes for Christian Citizenship. Is it to be

wondered at that many Negro youth are law breakers? The wonder is that so many become honest and industrious laborers.

Where there are United Presbyterian and other like missions at work, conditions are most encouraging. Young men and women trained in these Christian institutions go out a blessing to the race, helping their fallen fellowmen. The pity of it is, that they are so few, that there has been retrenchment rather than expansion! How can children reared in godless homes be other than a curse? God pity many of the poor black children in the Southland. "The children, Lord, the children! Not for ourselves we pray, but for those little ones whose feet Are tender in the way."

Perhaps a brief story of a Junior meeting in our mission might, by way of contrast, be of interest.

A MEETING AMONG THE NEGRO JUNIORS

A well filled room of bright eyed, eager little black faces greeted the teacher as she came in.

"Good afternoon, boys and girls, glad to see you here right on time. We'll open the meeting by singing. Let us repeat the first verse before we sing."

'O children hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the Lord should fear.'

"That is just what our Junior meeting is for, to learn to fear God; that means to love Him, so we will fear to displease Him, and desire to do all that we can to please Him. Now we shall sing."

And the room rang as only Negro children can make the dear old Psalms ring.

"Sallie will read the 67th Psalm now." . . . . "Did you understand what is meant as Sallie read, "Lord bless and pity us . . . . that Thy way may be known on the earth?' It means as God blesses us with good schools and churches we will tell every body else about Him. Sammy, call the roll and as each one says a verse, tell why he selected that verse."

"Blessed are the peacemakers," repeated little Ellen. "I got that because I thought if I saw some boys getting ready to fight I'd try to stop them." All had verses with the same idea, and then the leader asked, "Have all been good children since our last meeting?" All but a few hands went up. These latter sat with downcast faces. "I'm glad to see so many hands, but sorry that some have been naughty. Let's see, Tommy, what was your trouble?" "Please, teacher, I hit Mary." "Too bad, Tommy. I know Jesus is sorry one of His little boys was so unkind and ungentlemanly as to strike a girl. What did you do Julia?" "I told a story, teacher." "I'm very sorry Julia, and I know you are sorry, and Jesus is sorry too. What did you do to grieve Jesus, Johnny?" "I took Jennie's orange," sobbed Johnny. "If we confess our sins He is faithful and just to forgive us our sins," slowly quoted the teacher. "Let us bow our heads and tell Jesus how sorry we are, Tommy, Julia and Johnny, and ask Him to forgive you." "Dear Jesus, I'm sorry I made you feel bad, please forgive me," one after the other faltered while tears ran down their cheeks. "I'm sure Jesus forgives and will help

you to do right. Now let us hear some kind things done by our Juniors. You know that our motto is "Do a kindness every day." Every hand went up even Tommy's, Julia's and Johnny's. "I brought wood and water for Mother" said one; "I carried old Aunt Sarah's bundle" said another; "I helped Georgia find her lost nickle" said a third; and so on till every one reported some deed of kindness done.

"Next we shall spend a few minutes in our mission study. What are we studying?" "Camp Fires on the Congo." "You know we have been learning about little colored boys and girls in Africa who know nothing about God. They never have heard about the dear, loving Saviour. They have no schools or Christian homes, and when they get sick, there are no wise doctors to make them well. Let us pray for them and the missionaries who are teaching them about God." "Teacher, is Jesus white?" interrupted a junior. "I think so, why?" " 'Cause He won't want to sit with us, if He is white," was the reply. "My dear child, Jesus loves everybody, black and white alike. He makes no difference with race or condition or color. Let us now sing in closing,

'Jesus loves me, this I know,
For the Bible tells me so.' "

OUR MOUNTAIN JUNIORS

By Rev. Howard M. Brittain, Ezel, Ky.

EZEL has become a familiar word to the readers of this magazine during the past five years. It would seem that the one who fifty or more years ago chose this name for a little hamlet in Morgan County, Kentucky was divinely guided in turning to God's Word for a name which in the Hebrew means "that which showeth the way," and which was prophetic of the time when the Women's Missionary Society of the United Presbyterian Church would through their representatives point the children of this community to Him who is "The Way, the Truth, and the Life," also of the time when this community shall indeed show the way to that which is worthwhile in life.

In the Bible we are told "a little child shall lead them." May not this name Ezel have been prophetic of the time when the Juniors of the United Presbyterian Church through their Life-Membership Fund would build a beautiful new school building which is showing the way to the children of Ezel to splendid religious and educational advantages. The children of Ezel will always owe a debt of gratitude to the Juniors for this beautiful school building.

SCHOOL BUILDING, EZEL, KENTUCKY

Five years ago the children of this community were almost as neglected spiritually as the children in heathen

lands. No Sabbath School, no Young Peoples' organizations of any kind. Preaching very infrequently. One of the first groups organized by the first missionary, Mrs. J. C. Alter was the Junior Society and it was the pride of her heart. We have a group of thirty boys and girls who meet every Wednesday afternoon at three o'clock in the school building. During the past year Miss Harriet Kyle has been Junior Superintendent. The meetings are led by the Juniors themselves and all have been trained to take part. Their minds are filled with passages of Scripture. They have learned what they call "a. b. c. verses,"—a verse beginning with each letter of the alphabet. They can repeat these verses without hesitation. I wonder how many older people could compete with them in repeating Bible verses. They are much interested in hearing about children in our other missions at home and abroad. They look forward eagerly to receiving the *Junior Missionary Magazine*. Through their weekly offerings and their annual Thank-Offering they have a part in carrying the Gospel to all parts of the world.

JUNIOR MISSIONARY SOCIETY, EZEL, KENTUCKY
Miss Harriet Kyle, Superintendent

Two of our children are Life-Members. The youngest Mildred Jeannette Carr is less than one year old. Some others of our children are trying to persuade their parents to make them Life-Members. Of course all of our Juniors are in day school. Some of the children come long distances.

One very happy day for the Juniors is when the Christmas presents which our friends in the North so generously send down are distributed. Many of these children receive no other Christmas gifts. We take this opportunity of thanking our friends for providing so much Christmas joy for the Ezel Juniors. If you could see their pleasure, you would feel well repaid. You should hear them sing the Psalms which they have learned to love. Often we hear them singing them along the street. The first number they learned was No. 140 in the Bible Songs No. 4. At the close of this school year our teachers conducted a ten day Vacation Bible School. The children were not only taught the Bible, but useful handwork. We were proud of the exhibit on our closing day.

The Juniors look forward eagerly to the annual visits of Mrs. William S. Cook and another representative of the Women's Board. They have been so glad to meet Mrs. Joseph M. Heagen the editor of *The Junior Missionary Magazine* and Mrs. W. R. McMunn the Junior Secretary. They were also glad this year to meet Mrs. R. E. English and Mrs. John P.

White, editor of this magazine. We wonder how many Junior Societies have been thus favored. Our Juniors take this opportunity of sending greetings to all Juniors of the United Presbyterian Church at home and abroad. They thank you for their beautiful school building and all that has been done to show them the true way of life.

ITALIAN JUNIORS

By Mrs. Dorothy Caliandro, West New York, N. J.

AN elderly minister once visited my Italian Juniors under the impression that he would find a group of bright, black-eyed girls and boys. He was very much surprised to see varied types, some with red hair and blue eyes.

"Are you Italian?" asked the minister of one of them.

"I am an American" proudly answered the little one, "but my mother and father came from Italy."

Who are the Italian Juniors? American boys and girls with American ideals and aspirations, and even American in appearance. The only difference lies in their environment. They come from conditions which keep them bound down by superstition, sin, and ignorance.

The hardworking, illiterate father and the shut-in mother, create no inspiration for the child. The home atmosphere, in many cases is deplorable, and the church must supply inspiration, recreation, health habits, and Biblical Religion with its ideals and standards.

Italy, the land of art and beauty, contributes to us, people with an enormous capacity for industry and economy and warmth of nature, responsive to beauty and open to religious appeal, but with a most un-American attitude toward the child, using him at the earliest possible age as a commercial asset for the family. It is the children of these people who will be the future citizens of America; these Italian boys and girls with their enthusiastic natures and their marvelous physical vitality, together with many other good qualities. Are they going to work together for unity and brotherhood and for the continuation and perpetuation of American institutions and ideals? They will, and with great zeal, if Christ enters into their lives.

It is the children who are the important factors of our nation, and every one of them neglected is a reproach to Christians. When fifty children were demanded of the Spartans as hostages, they wisely replied, "We would rather give one hundred of our most distinguished men." It is an irrefutable fact that the work with the children pays the best dividends to the state and to the nation. There is a Doric oracle which says: "If the Athenians want good citizens, let them put whatever is beautiful into the ears of their sons." Adapting this Oracle, it would read: "If the Americans want good citizens, let them put whatever is beautiful and useful into the ears, and hearts of their sons and daughters."

In West New York, New Jersey, where my work is, just across the

Hudson River from the heart of New York City, the Italian people comprise about one-third of the population. Our church with its Sabbath and week day meetings for Juniors is preparing these boys and girls for true Christian leadership and Christian American Citizenship. The Junior prayer service in which every child takes part is indeed gratifying. Their appreciation of Christian education is made manifest in their prayers. How they thank God for the "Beautiful church we have" and pray "that it may be filled with people, and that the families in the community may know that our church stands for the Truth of Christ."

These Juniors play a very important part in the life of our church, singing in the choir and responding enthusiastically to any service we ask them to render. Their contact with the church transforms them in many ways, for their neatness, cleanliness, brightness and courteous behavior are even recognized, by those outside the church. They are ambitious and anxious to become leaders in worthwhile enterprises. The greatest need in this field, as in many others where there is no Y. W. C. A nor Y. M. C. A. is Christian leaders. My time is divided into so many departments of Church work, that the time I give to the boys and girls is not adequate. Constant action and variety are characteristics of this age, and these elements must be supplied. Music, art, reading, mechanics, sewing, and recreation are important features. Through every activity we endeavor to make God's power and love felt in these young lives. We have before us the redemption of boyhood and girlhood and the Vision of the glorious Manhood and Womanhood that is to be.

The child is the embodied future, and we can never have good citizenship without a redeemed childhood, endowed with spiritual virtues that shall make known to every boy and girl the companionship of the Saviour and the Love of the Heavenly Father.

JUNIORS IN INDIA

By Miss Dora B. Whitely, Pasrur, India

THE Junior Missionary Societies are one of the products of the New World Movement. In 1921 the Boarding Schools were approached with the idea of having Junior Societies instead of Christian Endeavor, as they had had for some years, for it was felt that the Christian Endeavor did not furnish us much enthusiasm or a goal towards which to work. The children could not attend the Conventions, they had no special lessons prepared for their meetings and they had no special objects for prayer and giving. The idea met with favor, not only in the schools, but also in the cities and districts. Many of the Evangelistic workers were keen for it, so the organization was launched.

One of the first things done was to have lessons prepared by Indians. Three kindly consented to do this heavy work, and during 1922 the lessons were copied by hand and sent to the Leaders of the Societies every month. That work was also done by

an Indian. Since that first year the lessons have been prepared in turn by the Staff of one of the Girls' Boarding Schools printed and sold to the Societies. They are made for the use of the Leaders only. This work has been greatly blessed and made very useful to the Juniors.

From the beginning there has been kept before the Juniors some special objects for their prayers and gifts. In most of the Societies only a Thank-Offering is taken, and that has been given to various places and kinds of work. For a few years it was used here in India, but now for several years it has been sent to the Fowler Orphanage, Cairo, Egypt for the support of Zakeya, and the interest that the children have in Zakeya is wonderful.

The Bible Stories have laid a foundation of interest in the land of Egypt, so they never weary of praying and giving for Zakeya. Each Society has a picture of her, and once in a while a letter from the Orphanage is translated and sent to the Societies. Zakeya is their own! They love her.

The Missionaries' children also have a part in the Junior Societies. They cannot regularly attend the meetings, but during the Annual Meeting of the Mission in October they have their meeting each day, and have a Thank-Offering meeting with a special program. Their prayers and interest also center about Zakeya.

The progress of the Junior Societies in India has been very gratifying, but there are yet great possibilities for them. The idea of a "Committee" appeals very strongly to the children. All their own! Thank-Offering jugs! They respond most splendidly. Last year they sent combs of many kinds, as used here in the Punjab, to the Juniors of America, and this year they sent a collection of rings of various kinds. In this way they are trying to express a bit of their appreciation for what the Juniors of America are doing for them.

RAWALPINDI JUNIORS, MISS MINNIE E. BEATTY AND MRS. MOITRA, LEADERS

The work that might be done among the children of our Punjab Church is boundless. There are hundreds of them not being reached in any real way. The greatest handicap in the work is the same as in most

lines of Christian work—lack of leaders. But once the Missionary gets a vision for the work among the children she can usually find some way to carry out her program, even if what we consider efficient leadership may be somewhat lacking.

In the Junior Societies the children are receiving from a different angle and with new emphasis instruction in the Bible truths that have to do with the moulding of life and character. The number of Societies has grown to more than forty and their Thank-Offering has multiplied more than four fold.

JUNIORS IN ABYSSINIA

By Miss Viola Bayne, Gorei, Abyssinia

"Jesus died for all the children
All the children in the world;
Brown or yellow, black or white
It does not matter in the sight;
Jesus died for all the children in the world."

AS I stood on the corner of a Pittsburgh street, several years ago, I heard these words sung by a group of Salvation Army workers. Did Jesus die for *all* the children in the world? Did Jesus die for all the children in Abyssinia? Of course He did. But there are many children in Abyssinia who have never heard of this wonderful Jesus who has given His life for them. Children who can read have many books of stories. But what of the children who cannot read? Must they be denied the story of Jesus because they cannot read? And where is there a sweeter story told than that of Jesus Christ and His love for children?

There are no brown or black children living anywhere in the world, who are more loving than the children living in Abyssinia. In the Junior room as well as in school and Sabbath School, they are taught the story of this Jesus who died for all the children in the world. They sing and pray in His name. They work for Him and tell others the story they have learned of Him. In Abyssinia during the past four years there have been 157 children enrolled as Juniors. Some of these have been officers in the Junior society; others have been members of committees, while not a few have been little evangelists to their own people and villages.

The Juniors very first village meeting was planned in prayer at the close of a business meeting one afternoon. There had been no invitations to go to a home, but plans were made for a meeting in a nearby market place. The market had closed before the Juniors reached their place of meeting and so a hut had to be sought. The Juniors inquired of a woman standing in a nearby gateway, asking permission to tell the story of Jesus there. A very cordial welcome was offered and the Juniors were welcomed guests into a very clean and respectable hut. A regular Junior meeting was conducted, and the story of the "Good Shepherd" told. There were many servants standing in the door way, and a tiny shepherd boy holding a wee sheep on his shoulder. The attention in this meeting was most interesting. At the close of the meeting, a dear old Galla man, the

master of this household, gave the tiny sheep as a gift of gratitude, as he told the Juniors he had never heard the story of the "Good Shepherd." This man died two months later.

Asaufa age 9, was serving as the first President of his Society. In a business meeting, he asked to be released from his duties so that he might be free on Sabbath day. The next Sabbath he walked about three hours to a village where he taught seventy-one people.

Sauli age 8, asked the Juniors to meet in his home. His father a Government employee, lives in a large house and owns many servants. The Juniors walked about two hours to this home, and Sauli standing beside his father in his own home, led in prayer.

David age 12, stayed away from the Junior meeting one Sabbath. Later he reported having gone to his mother's coffee plantation, where he had gathered the servants and taught them of Christ.

JUNIOR SOCIETY, GOREI, ABYSSINIA

The tall boy in European clothes, half Arab, half Abyssinian, helps the missionaries. He had his early training in the Swedish Mission School, Addis Ababa.

Kasahoon went one afternoon with four other boys and gathered thirty-four people in a village meeting.

Kubuda age 12, sought out a village where he could go alone, but three boys followed him and together they had a meeting with eleven children.

Yes, Jesus died for *all* the children in the world, and it was this same Jesus who said, "and a little child shall lead them."

The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that, softly, hand in hand,
A child and I may enter at Thy gate.

BEGINNING DAYS

By Miss Fannie G. Bradford, Monmouth, Ill.

"The Lord giveth the word: The women that publish the tidings are a great host." Psalm 68:11.

WHAT a wonderful story of missions is contained in this verse! A sense of disappointment follows as I query "Where do the children come in, what did they do? That same lack presents itself in that wonderful story in Exodus 35 where the gifts and laborers are dedicated to the building of the first tabernacle, "Every man and every woman whose heart made him willing brought a free will offering unto Jehovah" and again comes the question, "Did the children have no part? Surely their hearts were willing.

The story of the work at Khartoum North is one of children's giving. The Junior Special some twenty-five years ago was for a girls' boarding school at Khartoum North. Ten cents a brick. Perhaps some of you remember how the children in our American churches counted their dimes and how they planned and earned and gave that the girls of the Sudan might have a chance to learn not only book lessons but of One who loved little children and who took them up in His arms and blessed them.

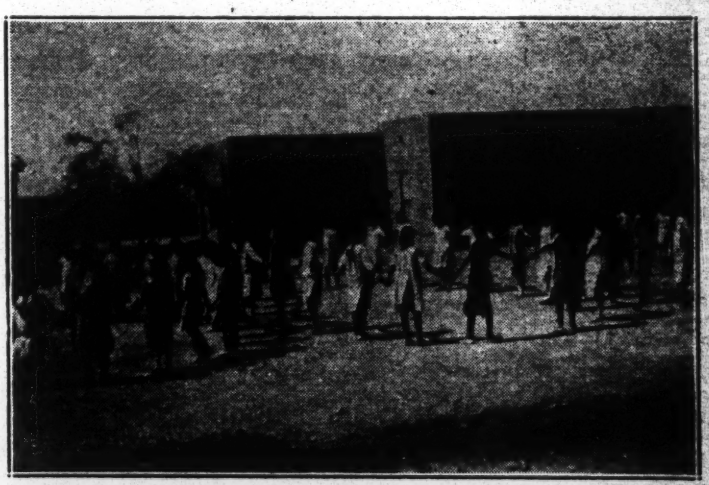
The beginnings of that work were very humble. God who gave Dr. and Mrs. Giffen love sufficient to encompass a continent, enabled them in their crowded surroundings to gather needy boys and girls into their home.

In 1906 Miss Hannah McLean went out to have charge of work for women and girls but her first task was language study. In 1907 Miss Fannie Bradford went to assist Miss McLean in the Girls' Boarding School at Khartoum North. Building in the Orient is both a slow and an expensive process. When Miss Bradford reached the field in November 1907, the brick wall surrounding the Compound and the foundation of the building were all that showed the location of this wonderful school. Slowly the bricks paid for by the Juniors grew into a building. Then came the excitement of buying beds, bedding and school equipment. Most of it at first was made by the mission carpenter, tables and benches for the dining room and wooden desks and seats for the class room. Our dormitory that first year had nine beds for boarders and a curtained off corner for our Syrian teacher.

School opened in September 1908. The girls whom Mrs. Giffen had been mothering were sent across the river and we soon had nine girls. It was a doubtful experiment for two unmarried young women to live alone in a Moslem city of thirty thousand. A dear old Christian black woman, Khulti Miriam, or Aunt Mary, came as cook and as sort of a house mother and added respectability to the establishment. Miss McLean with her characteristic impetuosity wanted to get into the hinterland of villages and get more girls. Wee Fatima of the shining eyes and impish ways refused to pray that more girls come until she knew where we would put them. She didn't want to share her bed with any one.

Miss Shoucair, our Syrian teacher, was a tower of strength. She knew the language, was an excellent teacher, and she liked the Sudanese. The work prospered. There were fifty in the day school. Laborers going to their work in the shops along the river stopped to peer through the wire that formed the upper part of the garden wall and listened to the singing. While the Psalms were used in worship, we taught some English hymns in the school. The little folding organ was a source of interest—(Miss Bradford's hand organ). One day as a workman passed he was singing, "Glory for me, glory for me," words he had picked up as he listened through the garden wall.

KHARTUM NORTH—Older Girls, who will be teachers in two years, saying "Thank you" for the pencil boxes received from the Junior Exhibit.



Juniors at Girls' Boarding School, Khartum North, Sudan.

One of our first pupils was a Polish Jewess who brought wine with her for her lunch until we protested. Two little boys, sons of an Egyptian officer, came. The Egyptians like their boys to start in a girls' school thinking that they learn gentler manners. Hassen and Ahmed were fine up-standing little chaps and learned readily. Their mother was an educated Turkish lady and Ahmed would run away to come to Sabbath School; and how he drank in the stories! One day he confided to his teacher, "Do you know the Christians are very bad people?" "Why, I'm a Christian" she answered. Instantly came the reply, "Oh, no! you are nice." The little boy's mother came to protest against our religious teaching. "Can your ladyship read?" our teacher asked. "Yes" . Then Miss Shoucair opened the Bible to the Ten Commandments and the mother of Hassen read, "Honor thy father and mother." "Those are good words," she said. Other choice selections from the Psalms were given her. "That is what we want our boys to learn," she said.

A Mohammedan brought his wife to call. They had a daughter in school. He had been a pupil at Assiut College and had lost all his prejudice. His wife was greatly taken with the

idea that marriage was more permanent among the Christians and that a man had only one wife.

Rosa was one of our first pupils. Her mother was of a Coptic Egyptian family who had lived in the Sudan before the Mahdi's cruel reign. One daughter was married to a Polish Jew, one to a Parsee, and one to a Mohammedan. Rosa's father was an Englishman who died of tuberculosis. Her mother was a handsome woman who wore her hair in the fine plaits of the Sudanese fashion. She was a woman of sterling common sense and she lived with her present husband, an ignorant Coptic carpenter in contentment. Rosa learned English readily and was a promising pupil.

It is too long a story to tell you all the joys and the heart aches of those beginning days. The enlarged G. B. S. with a large boarding and day department is another story for some one else to tell.

When you think of this school in the Northern Sudan please remember the Juniors of twenty-five years ago whose faith plus their works made the school possible. Will you also remember that the boys and girls of today have the same possibilities for usefulness if they are properly directed.

JUNIORS IN EGYPT

By Miss Ruth Williamson, Tanta Egypt

IN each of the American Mission Schools for Girls in Egypt, a Junior Missionary Society meets once a month. One society meets every week. The membership includes all of the girls in these schools, one society numbering 259, one 220 members, and another 200. The meetings are conducted by the girls. They also serve as officers in the societies. The meetings of these Junior Societies are conducted very much the same as in America. The opening devotional exercises consisting of Bible readings, prayers, and songs are followed by a program of songs, dialogues, recitations, and Bible memory work previously arranged with the help of one of the teachers. There is always a talk or Bible Story given by the teacher who is the leader.

Great interest is manifested in the Thank-Offerings and White Gift Offerings which are distributed by the girls themselves. The White Gift Offerings are used to support Bible women, to help poor families or to help support the native churches. The Thank-Offering is carried by the delegates to the Presbyterial Thank-Offering Meeting. A committee brings in recommendations for the distribution of the money. It is usually sent to the Synod of the Nile, the Fowler Orphanage, the Kalioub Orphanage, the Bible Women's Training School in Tanta and the Kelly Giffen Home for Boys in the Sudan. The Thank-Offering of the Pressly Memorial Institute was $90.00, at the Girls' School at Fayoum it amounted to over $50.00, while the girls at Minia gave $45.00 to the evangelistic work of the church.

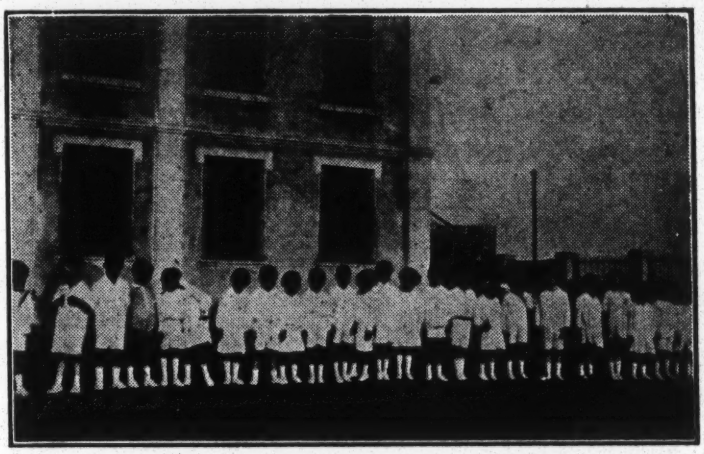
We rejoice that our girls have this opportunity to serve their Master, to read His Word, to sing His praises,

to speak to Him through prayer and to bring Him their gifts.

ZAGAZIG JUNIORS

All the girls in the Zagazig Central School are enrolled in the Junior Missionary Society, which meets once a month. That means that at present writing, the society has two hundred and fifty-nine members.

The meetings are conducted by the girls themselves, although the teachers have prepared the program and have assisted the girls in getting ready for it. Interesting so large a group all at once is a difficult matter, especially since children who can whoop like wild Indians at recess times on the playground seem to have extreme difficulty in speaking loudly enough to be heard in meeting! However, the girls are interested, and frequently some one says to me, "That *was* a good meeting today."



All ready for May Day Festival, Mary Clokey Porter, Girls' Boarding School, Tanta, Egypt.

A Christmas treat in Heliopolis, Egypt, Mrs. Fairman, Superintendent.

We always have an offering, and it averages something over three dollars per meeting. This is in addition to a White Gift offering which is taken at Christmas time, and the annual Thank-Offering. The White Gift offering of some forty dollars this year was distributed among the poor of the town, the girls themselves going out to present the gifts which they had decided to make.

At the recent Thank-Offering meeting, a part of the program was a dramatization of the story of "Thanksgiving Ann" which the head of the school had made, resetting the story in an Egyptian setting. It worked very well indeed, and the heroine was one of our blind girls who has only enough sight to get about with safety, but with a decided dramatic instinct.

May the "line upon line, precept upon precept" of these simple little meetings bear fruit far beyond our imagining in earnest workers in the church in days to come.

FAYOUM JUNIOR MISSIONARY SOCIETY

Our Junior Missionary Society is in two divisions. The whole school (220 pupils) is included in its mem-

bership and all contribute to the Thank-Offering.

Our Juniors enjoy their White Gift Christmas Offering. A part of it is always given to poor people here in Fayoum. Each class appoints some of its members to carry the gifts to the needy ones whom they know. The girls come back from distributing these gifts with glad hearts and shining faces. In this way they really learn that "It is more blessed to give than to receive." Their Thank-Offering amounted to more than fifty dollars.

Here in our house are two rooms in which eight girls from various villages live, do their own housekeeping and attend school. This year, five of the eight are orphans. One of them, Elizabeth, was born blind. Four of them, including Elizabeth, had never had a doll.

Mrs. McMunn had very kindly sent us a few dolls from the Junior Exhibit at the W. G. M. S. convention, one of which squeaked. At Christmas each of our orphans was given a doll. Elizabeth was given the doll that squeaked. I never heard a gladder cry than hers when she went all over the house telling everyone "I have a dolly and she can cry." The Junior at home who gave the pink velvet doll with the squeak made a dear little blind Egyptian girl happier than she had ever been in her life before.

—Margaret A. Bell.

JUNIOR SOCIETY OF FAGGALA GIRLS' SCHOOL, CAIRO

We form one big Junior Missionary Society composed of 170 children. We hold a regular meeting each month with a planned program of songs, recitations, dialogues and Bible memory work and always a talk from the teacher who is leader. The gathering of the Thank-Offering causes a bit of class rivalry for each class would like to gather the most. Our regular monthly offering is used in various ways. Last year we used it all to help pay the salary of a Bible woman who visited about from house to house. This year we have used it all for the Fowler Orphanage.

It was a most interesting thing to me at Christmas time to have our White Gift gathered. Not only did they bring money but each child brought some rice or soap or sugar and we had good sized baskets filled from each class and then sent all of these things out to Fowler Orphanage. Our girls are planning to pay for the entire support of an orphan with our missionary collections next year. My heart is gladdened as I see that more and more the children are learning to give and to send their prayers with their gifts.

—Elizabeth S. White.

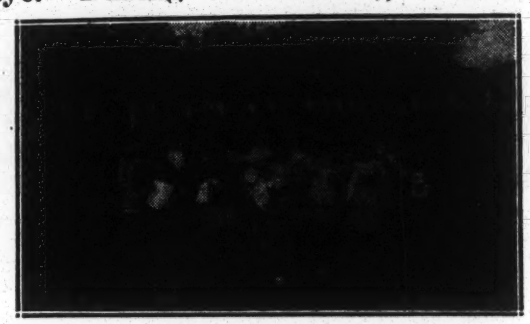
BENHA JUNIORS

Dear Friends:

We are so glad that you want to know about our society. We have one meeting a month and meet at the chapel hour. We have had some fine meetings this winter. I will tell you

Older Juniors conducting a kindergarten for younger children during vacation days at Sidi Bishir, Egypt.

about two of them. The subject of one of the meetings was, "Bad customs in Egypt." We had a regular song service and some of the girls led in prayer, then Miss Balsam talked to us. She talked about the use of charms. A charm is a little leather purse which contains a bit of writing. Many use this to keep disease away. Some wear a blue bead over the eyes of the baby in order that the evil eye be kept away from the baby's eyes. These charms are worn on all occasions to ward off the evil eye. During our meeting a visitor



A few of the children and their toys the day after Christmas at Kindergarten of Mary Clokey Porter Girls' Boarding School, Tanta, Egypt

came in, and what do you think, she had on a charm. She wore it over her forehead. She said that she had a headache. Miss Balsam talked to her and explained that we knew that the charms did not do any good. She talked very kindly to the visitor and told her about Jesus. Azeeza, for that was her name took off her charm and said that she would not wear it any more. The visitor was just one of the girls but it taught us all a good lesson. We had another meeting that was very interesting. The subject was "Jesus the Light of the World." We were all very curious when we saw Miss Zahia arranging a lot of lovely candles on the desk. First she read us about Jesus saying, "I am the Light of the world." Then four of the kindergartners sang "Jesus bids

Officers of Junior Missionary Society, Beni Suef, Egypt.

us shine." They had tiny candles which gave a lovely light in the darkened room. Miss Zahia then lit a small candle then a larger one then the great tall one. My! the tall one made a fine light, the others did the best they could though. That is the

Officers of Junior Missionary Society, Benha, Egypt

way we should shine for Jesus, each doing his best. The fancy ones did not make any better light than the plain ones either.

Our offering for this year so far is $7.00 and our Thank-Offering $22.50.

The girls in the picture are our officers, No. 1. Farha; No. 2. Naema, President; No. 3. Miss Balsam, Chairman of programs; No. 4. Kakab, Secretary. Sincerely yours,

Girls' Missionary Society, Benha.

UNITED MISSION STUDY

From Jerusalem to Jerusalem

By Helen Barrett Montgomery

CHAPTER I—THE BIRTHDAY OF THE CHURCH

By Mrs. E. D. McKune, Rushville, Indiana

Note—As was stated in the August number of THE WOMENS MISSIONARY MAGAZINE the United Mission Study Course is presented this month for the benefit of those who wish to begin the study in the autumn. The review of these chapters is necessarily brief. It is assumed that those studying the book will secure copies of "From Jerusalem to Jerusalem," from the Literature Department.

The suggested helps have been used by Mrs. McKune in the School of Missions at Bonclarken, N. C. and at the New Wilmington conference where she has been teaching the book.—Editor.

"FLY Abroad, Thou Mighty Gospel," has challenged thousands of loyal Witnesses during the centuries which separate the two Jerusalem events included within our Study. Through these years—Pentecost A.D. 30 to the International Missionary Council during Passiontide, 1928—God has been revealing His Divine Plan as sufficient to redeem all mankind and also to sanctify every phase of life—social, moral and intellectual. "The Missionary Passion is at the very heart of Christianity."

In the Old Testament God revealed to Abraham and to Isaac, to Prophet and to Psalmist the breadth of the Promised Blessing; in the New Testament we see in Christ the full glory of God's Self-revelation. Every Gospel throbs with definite Missionary commissions which Jesus gave to the Twelve, the Seventy—and to US. With, "Go ye . . . Preach the Gospel . . . . " is ever the promise, "Lo, I am with you alway."

Pentecost came—the glorious fulfillment of days of Prayer. As we study its historical sacredness to the Jews, we realize why God chose this day for the revelation of that which changed the subsequent history of the world. We term it the Birthday of the Church.

The Church grew rapidly and has never ceased growing. At the end of the first century "Christ had been preached from Babylon to Spain (3000 miles).

Naturally opposition arose when Rome recognized that Christianity threatened the very existence of her paganism. Historians record ten systematic persecutions during which time the Christians suffered such tortures as only a Nero could devise. "Luke-warm Christians" gave up, but thousands manifested the real Heroic Faith. Instead of stamping out Christianity, Persecution resulted in more inquiry, interest, conversions and greater spread of the Gospel! Truly the "blood of these Christians was seed."

The sign in the heavens which led Constantine to accept the Christian's God is well known. Whether he was truly converted, is not our province to judge. Suffice it to say that his Edict of Toleration ended the Persecutions. By the end of the fourth century the Upper-room Congregation of 120 had grown to 12,000,000—a one-hundred-thousand fold increase. True

spiritual followers there were of this Gospel of Love and Peace, however, someone characterizes the Period thus: "When the early Church under Constantine climbed up into a seat of worldly prominence, it climbed down from its throne of spiritual power."

Consecrated women served in the Early Church. Priscilla, Phoebe and others held responsible positions. But finally hierarchical control of the Church placed woman in the background and for years "she was silent." Today Society, Business and Politics open their doors to her. What of the Church? Many religious bodies are seriously considering whether women should be ordained as elders and ministers. Whatever may be the solution in the Future need not concern us so much as whether we as Christian women are consecrating our every talent to the many Christian, missionary endeavors *now open* to us!

The Early Church conquered—not because of the Christians, important as was their work—but because of the POWER OF THE LIVING GOSPEL. We are called to begin preparing for the 1900th anniversary of Pentecost, on June 8, 1930, by praying definitely for a revival of missionary passion. "We are Christians only so far as we are channels through which the Holy Spirit may freely course." Are we agencies of God in proclaiming the LIVING GOSPEL—the only Power sufficient to conquer the world and generation in which we live?

CHAPTER II—EXPANSION TO THE EAST AND SOUTH

Jesus was an Oriental. Naturally we wish to know how Christianity was accepted in the land of its birth. The Seven Churches of Asia Minor represent the first expansion of the Church and bear witness to the work of Paul, John and Peter. Would we realize the real effectiveness of this work let us consider the archeologist's "testimony of the spade," and the witness of both friends and enemies of Christianity. The heroic faith of Polycarp, Justin Martyr and Ignatius show it as able to conquer martyrdom. The Emporer Trajan and Pliny who wished to stamp out Christianity, and even Celsus, hater of the new faith, bear testimony to its virtues.

Legendary and authentic history center about Edessa (modern Urfa in Mesopotamia), which in addition to being the "Oxford of the East," was said to be entirely Christian. Letters may have been exchanged between King Abgarus and Jesus (Text); Thaddeus may have gone there as a missionary—we cannot prove these legends, but we do know that Edessa was the center of Christianity for Persia, Armenia and the whole Eastern world.

A real hero-missionary was Gregory, "the Illuminator", who boldly went into Armenia, the country responsible for the murder of his own family. He endured the tortures of Tiradates III, but in the end rejoiced to see this King become the first Christian ruler of the Orient, and furthermore, a fellow missionary. Nouni, the captive, whose prayers led to the conversion of her rulers is only one of the faithful Christians who from the fourth century to the World War have strengthened the Living Church that Gregory founded in Armenia.

The Nestorians, named for the founder Nestorius, archbishop of

Constantinople, separated from the Roman Church because of certain beliefs concerning the divine nature of Christ. This Missionary Church scattered its believers from Edessa to Peking and from Russia to India.

Tradition credits the Apostle Thomas as having gone as a missionary to India shortly after Pentecost. True or not, we do find evidences today of the Nestorian Missions in the fifteen - hundred - year - old Syrian Church in India. The Tablet found near Madras, written in the Syriac and Pahlavi languages is a precious relic from the Nestorian days.

Another famous Tablet, recording bits of Bible History and early Nestorian successes in China, was discovered at Si-ngan-fu. Nestorianism flourished in China for about 150 years. As time went on different agencies attempted the conversion of the two divisions of China—Cathay and Tatary. The great Kublai Kahn, known to us through the "Legend of Cathay," which inspired our present-day White Gift Christmas services, was friendly to all religions. Our author quotes his request to the Pope for one hundred missionaries. Had petty political squabbles not caused the refusal of this request, dare we wonder whether China might be one of the "sending" instead of "receiving" countries today? However, Franciscan missionaries did do a noble, unselfish work until in the fourteenth century, "China was closed to the outer world."

Why did the Nestorian and Roman Missionaries fail to plant a living, indigenous Church? Both failed to interpret Christianity as a heart religion, desired numbers rather than conversions, relied on official support, failed to train a native leadership and to translate the Bible in the language of the people. "The rains descended and the floods came and beat upon that house and it fell, for it was built upon the sand." Can it be that the seeming religious laxity in America today is due to similar failures in our modern Christianity?

GENERAL SUGGESTIONS FOR THE STUDY

I. Secure "HOW TO USE" by Mrs. Montgomery, 15c.

II. Interest every woman in buying or reading FROM JERUSALEM TO JERUSALEM. Try the "book agent" idea. (p.9, HOW TO USE)

III. "Every bare wall is a Missionary opportunity." Use maps, posters, pictures, appointing one woman to have definite charge of each during entire study.

1. Map of WORLD. (a) Missionary Education Movement, 150 Fifth Ave., N. Y., publishes excellent interdenominational map especially for this study. Size 41x98 inches. Paper, $2.00; Cloth, $3.75.

(b) Or, ask your nearest Travel Bureau for a world map. Usually furnished FREE.

2. POSTERS. (a) The Central Committee, N. Cambridge, Mass., publishes a set of six Posters especially for this text. 50c.

(b) Send to Mrs. M. W. Hill, 105 W. Franklin Ave., Minneapolis, Minn., for beautiful Posters. No charge, except Express both ways.

3. Pictures—Travel Bureaus, National Geographic Magazine, old copies of Peloubet's Notes, are excellent sources. Or send to E. A. Wilde Co., Boston, for catalog of 1½c size pictures.

*(Most material suggested above can

be secured through our own Literature Secretary.)

SUGGESTIONS FOR CHAPTER I.

I. Life of Mrs. Montgomery (Central Comm. furnishes mimeographed sheets of her life, 5c, or, see HOW TO USE, p.3).

II. Aim of Book (pp.10, 15).

III. Chart Studies (Good Eye Gate Method for women who have not read book).

1. Leader make Chart of Outline, p.12. Read together.

2. NATURE OF THE PLAN—material for Chart, p.14.

IV. DEVOTIONS, pp.16-21 gives excellent material. Leader read question and have others read from Text (or make typed copies) the O. T. promises and N. T. Missionary commands.

Prayers—for a Pentecostal outpouring of Holy Spirit.

Song—stressing our obligation today.

V. TOPICS:

1. Meaning of Pentecost in relation to God's Great Plan.

2. Map Study—(Map woman use material p.23,26).

3. Persecutions (pp.27-32).

4. Reasons for Rapid Growth of Church (pp.32-40).

5. Place of Women in Early Christianity, in the Church of Today and of Tomorrow (pp.39-42).

SUGGESTIONS FOR CHAPTER II.

SCRIPTURE—Matt. 2:1-12 or Rom. 10:1-15.

It has been suggested that this Chapter be used as a Public Demonstration, to be given either in four rooms of the Church or in four Homes. The audience, in groups, go to each room, beginning with Number 1, where a Reader in dignified costume interprets each "Episode" taking her material entirely from the Chapter. Thus there would be four Readers.

EPISODE or Room I.—CHRISTIANITY BORN IN THE EAST AND AT HOME THERE.

Sc. 1. Christmas Manger Scene, including the Wise Men. Reader's material, p.47, 1st paragraph and p.48 from middle of page.

Sc. 2. (in another corner of same Room) Korea, a Commentary. Reader gives slowly pp.47, 48 while Group of Koreans pantomine several customs mentioned.

ROOM II. CHRISTIANITY, INTERPRETER OF EAST TO WEST AND WEST TO EAST.

Sc. 1. First Field. Readers material, p.49, from middle of page. Setting—Paul, John and Peter, in Biblical costumes; each holding scroll, because of letters to Churches.

Sc. 2. (In other corner of Room II). Testimony of Spade and Witness of Early Christian Missionaries.

Material for Reader, pp.50-54. Write Pliny's letter on scroll and read.

Setting—Mound of earth, spade, etc. to suggest excavations.

ROOM III.—RISE AND GROWTH OF ARMENIAN CHURCH

Sc. 1. Early Armenia, pp.54-56. Setting—See picture opposite p.56.

Sc. 2. Present-Day Armenia, pp.56-59. Setting—Near East Posters. Group of Near East Children at work in Industrial School.

ROOM IV.—NESTORIANISM—SPREAD OF CHURCH TO FAR EAST.

Use as the Setting either India, with material for Reader, pp.59,60, having in room several things to suggest India and the Tablet made on suit box (or use Poster II from Central Committee which is good sketch of this Tablet).

Or, Setting may be Chinese, using material pp.63-65.

As a close to this Demonstration concerning unfamiliar Church History, make a CHART of material, p.73—REASONS FOR FAILURE, quoting last sentence of Chapter two, and place where all may read as they leave Demonstration. Challenge with the Question, "Can the seeming religious laxity in America today be explained by reasons for failure of early Nestorian and Roman missions? If available use copies of the poem "THE CALL TO ADVANCE."

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

ANOTHER FRONTIER CHURCH

By Miss Mary J. Campbell, Delhi, India.

On April 21st another link was added in a chain of churches which are being erected at long intervals along the border of the North West Frontier Province, when a new house of worship had its corner stone laid in Kohat.

About six years ago a group of enquirers found a friend in a good Christian officer who was stationed in this town. He took a great interest in the men and had them well instructed. Later some of them were baptized and so formed the nucleus of a Hindustani church in Kohat.

Three and one half years ago an intrepid British woman missionary, as independent in initiative and courage as in means, came into turbulent Kohat and calmly began making her home inside the city walls in an uncomfortable rented house. She at once identified herself with this group of humble Christians, though her own special call was to the tribes on the border. Her home was always open to the visitors who freely came to her from the neighboring tribes. The Afridis were specially friendly.

Later the Presbytery of Rawalpindi began taking an interest in this work, and having satisfied the mission rules of comity which allow the first mission on the spot that is able to maintain the work the right to undertake it, this presbytery began the definite work of organization in Kohat. A young Panjabi man was found who was willing to serve as pastor.

The work grew and prospered and the rented, unsatisfactory place of worship was outgrown.

Plans were started for raising a fund for a permanent church home.

Rawalpindi Presbytery promised Rs.1200. The United Presbyterian Synod designated Rs.500. Kohat itself with Miss Davidson as promotor raised over Rs.1200. Other border churches and groups of Christians in Khyber, Thal, Dera Ismail Khan, Parichinar, etc., sent sums of money to help this new sister church.

Rev. J. C. Heinrich of Rawalpindi came over and superintended the work.

After a long weary search a wonderful plot of ground was secured for the new church just outside the barbed wire entanglement on a commanding hill.

Three weeks ago the foundation was started, with Pathans as workmen. Then came the impressive ceremony of laying the corner stone on the 21st.

A beautiful *shamiana* was erected beside the building under erection. The morning was full of sunshine, the surrounding hills seemed full of peace, though in reality they were not, for excited Shiahs and Sunnis were even then preparing to attack each other.

The town which was torn asunder by communal hatred only a few years ago looked on calmly while little groups of Christians wended their way up the stone covered hill to the building under erection.

Tongas and motor cars came bringing some officials and their wives who had shown an interest in this Christian work.

Rev. J. C. Heinrich and the Chaplain of Kohat conducted the service. English hymns and Punjabi Psalms were sung. Mr. Heinrich gave a brief history of the congregation and the brave, self-denying efforts to raise the Rs.5,000 necessary for the building.

The Chaplain spoke most feelingly of the fine spirit of cooperation among the different denominations along the frontier. Not long ago he

attended the dedication of the Khyber church by the Bishop of Lahore. When this same church was asked to contribute to the erection of the Presbyterian church in Kohat it rejoiced to do so. He himself counted it a privilege to be present at the ceremony of corner-stone laying that day.

Brigadier Kirkpatrick laid the stone. The Panjabi pastor offered prayer.

No racial distinction was manifest that day. English, Scotch, Pathans, Panjabis, and Americans were united in paying tribute to Him who alone can heal the hurt of nations and peoples.

Peace and good will were felt throughout the hour's service.

No one perhaps rejoiced more than Miss Davidson who has thrown in her lot with the people of Kohat. Because of former raids, kidnappings, and even murder of European women, the cantonments are hedged about by miles of barbed wire entanglements. Miss Davidson and her Danish coworker live inside the city walls in a new house which Miss Davidson has recently built for a home for herself and fellow workers. This house is built in Pathan-English style and how beautiful the combination is! Surrounded by brave, but excitable Pathans, these two saints go in and out fearlessly among the people.

In that memorable morning service, the general's wife in speaking of the admiration that was felt for these two Christian soldiers said to me, "And I believe they are safer than we, who live inside the barbed wire entanglement."

Yea, truly, for the angel of the Lord encampeth round about them.

SUMMER SCHOOLS IN THE PUNJAB

SARAH DAUGHERTY

Abbottabad is a beautiful place and our first exclamation when we saw it and the mountains around and felt the brisk air was "Why it's just like coming to the hills to come here!" And then when we walked out along the boulevard and climbed the hill in front of the town it seemed as if we were back in old Pennsylvania again.

There are ten missionaries and thirty Bible women here. The missionaries are comfortably fixed with Miss Moore and Miss White in their mountain home and the Bible women have apartments in the basement of the Church, Miss Nesbitt, Miss Hill and Miss Hadley are there also but come up to the home for dinner in the evenings.

We were sorry to miss the first meeting but heard a good sermon by Mr. Patterson the afternoon of the day we arrived. Mr. Patterson is an independent missionary up in the N. W. F. P. He spoke on "Catching Men" and took for his text the passage where Christ tells Peter to follow Him and He would make him a fisher of men. He told us that there are three special requirements for our work: that we must hear God's voice calling us, that we must be surrendered to him and that we must obey His commands.

The next day was Sabbath; Mr. Alter preached at nine in the morning. We had a class in the afternoon at which Miss Porter led the devotions.

Yesterday Miss Nesbitt led the devotions for the morning meetings and after class we were divided into groups and went to different homes in the city. Miss Beattie gave the talk that afternoon. She spoke of the amazing fact that even though the Bible is made up of sixty-six different and individual books written by different authors yet they all make up one big book because they are all God's Word and were written at His command. To illustrate this she had asked different people to cut designs from paper which they thought would fit into the design she had cut. Only one design did fit, the one that one of the girls had cut exactly as Miss Beattie had told her to cut it. Before this talk the women were asked to

give an account of the visits to the homes. They very enthusiastically described how they had been able to tell the "Good News" and reported three *Injils* and four *bhajans* sold. After the meeting we all climbed the hill overlooking the town to get a different view of this place. It was amazing to note with what agility these plains women climbed that hill and came down again over slippery little stones and pine needles.

This is the first time the most of them had seen the mountains.

The next thing is examinations, seventeen women have memorized the 4, 5, 6, 7 Chaps. of Revelation and the 24th Chap. of Matthew. We are looking forward to pictures this evening.

—Maud Miller.

GURDASPUR

We had a splendid meeting of the Punjab W. C. T. U. here May third to fifth. We were sorry Mrs. Samuel the president was unable to be here. It is encouraging to see the young women of our Mission becoming so interested in this work. We were so glad to have two delegates from Kangra. Miss Mary J. Campbell is just as full of zeal as ever. It is simply marvelous the amount of work she has done in India. It was good to have dear Dr. Allen of the Presbyterian Mission here; she is certainly doing much to save India from the curse of drink, drugs and cigarettes, by her tracts, picture slides and talks.

She has some fine new slides. In Gurdaspur we meet four times a year as a temperance Society. At the close of these meetings we have a short business meeting of the Missionary Society. Most all our women are interested both in reform and missionary work. I have been elected the president for the Punjab. I do so want an organization in every mission station.

Can not we save those schools from being closed in our Kangah Dogra home mission field. The women in the home have begun to save something from their week's allowance and they are praying too. Let us all stir up our people to save the schools for our Christian boys and girls.

—Emma Dean Anderson.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

BOULAC SCHOOL, CAIRO

By Miss Marie F. Tait

More than half of my first term in Egypt has passed and it has gone very quickly. There have been glad times and sad times but no time when I have wished that I had not come.

Since leaving the Study Center I have had charge of the Kulali Girls' School. Last year we had two hundred eighteen girls in school. This year we do not have so many but there is a better spirit among the girls as two or three who gave a great deal of trouble and were leaders among the others did not come back. The great majority of our girls come from Coptic families but others are Evangelical, Catholic, Syrian, Armenian and Mohammedan.

Last year Rev. Sawhill, who was here as pastor of the American Church, gave the girls a week of chapel talks. His talks were very interesting and helpful to the girls and they enjoyed them. His messages made such a lasting impression on their minds that they still recall some of the things he said. This year in March Dr. Philips gave us a week of illustrated chapel talks.

Our oldest girls are only twelve and thirteen years of age and one wonders how much of a lasting impression the Christian message which they receive each day is making on their hearts. But we are planting the seed and we

know that it is good seed for it is the seed of His word and His love and will grow and bring forth fruit. Very many of our girls who are very poor never go on to higher schools and they have very little if any Christian training in their homes. Is the Christian training which they receive in school to cease? It seems so.

Kulali Girls' School is to be closed next year unless the money for keeping it open comes from some outside source. It is one of the five girls' schools under the Foreign Board to be closed on account of the added reduction. It has been in existence since 1884 and is the only Protestant Christian Girls' School in a large district in the city of Cairo. Is it to be closed after all these years of service? Pray with me that if it is the Lord's will that the school be kept open He will send the necessary funds.

GIRLS' SCHOOL EZBEKIAH CAIRO

By Miss Venna R. Patterson

This past year the work of the day school has been under my supervision. The work of the first semester was greatly disturbed by the dengue epidemic but classroom work is moving along smoothly now. Each morning the teachers assemble for announcements and a brief period of prayer before beginning work. Our three Christian Endeavor societies are very interesting and helpful this year. We have added a literary society to our list of organizations, and are having difficulty in making the girls understand parlimentary procedure. Our special interests just now are the preparation for our Thank-Offering meeting and the class play. The story of Naaman is being dramatized and shows promise of being a very effective play in Arabic.

A women's missionary society has been organized in the Ezbekiah church and we are hoping it may be a help to both school and church. This month, they observed the World Day of Prayer, February 15th.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

COLPORTAGE IN ABYSSINIA

By T. Percival Bevan, Secretary of British and Foreign Bible Society, Addis Ababa.

The word "colporteur" signifies "a parcel carrier", but now it is used almost exclusively to describe the men and women who canvass towns and villages with the Scriptures. The writer has been asked to give a few instances from his experiences of colportage in Abyssinia, in order that Christian friends in America may have some idea of what that work implies.

There are two points to be borne in mind which have an important bearing on colportage in Abyssinia. The first is the suspicion by which every foreigner is regarded by Abyssinians, especially in the case of those whom they do not know; and the second is that the people of this land except in the capital, are not accustomed to having goods for sale brought to their houses—when they want to buy things they go to market. Further, to be in a hurry does not assist colportage in any land. To travel from one place to another as quickly as possible is commendable. But when it comes to the actual canvassing, hurry must be laid aside if we are to secure the best results. In view of these points no further explanation is required as to why the best way of doing colportage in Abyssinia is to take one's tent and pitch it just outside a village or town—and that is just what my wife and I did on our recent journey along the Tchertcher Moun-

tains from Kuni to Harar. When camp has been arranged I take a bag of books and one of our Abyssinian helpers and search for non-Abyssinians, whilst our other helpers go in pairs to canvass their fellow-countrymen.

Some of the Greeks and Armenians living in this country have seen better days. For instance, at one place we were befriended by a Greek who had been an artillery officer on the Salonika front during the Great War. Where he now lives there is only one other Greek residing, and others from neighboring towns pass from time to time. Whilst Abyssinians were looking at the Scriptures in his shop he himself took up a Bible in Modern Greek. When he read Genesis 1:27 he stopped, called me, and said: "I read, 'So God created man in His own image.' Surely there is a mistake here? For when I look at the faces of men and women today I see every kind of deformity." That gave an opportunity for a brief talk as to what sin has done in the world, and what remedy there is for it. When we settled our account with him we asked him to accept a copy of the Bible in his own language, as a mark of our appreciation of his kindness to us. He accepted the book with evident pleasure.

In another place one of the Greek shopkeepers had neither interest in, nor use for, the New Testament for himself. But he allowed himself to be persuaded to buy a large-type copy for his son.

In a third Greek shop there was a Greek assistant as well as an Abyssinian servant. The Greek assistant displayed unusual interest in the Scriptures. For the joint use of his master and himself he purchased a large-type New Testament in Modern Greek; a complete Bible in French was taken for his own private use; and a complete Arabic Bible was paid for and passed on by him to an Arab on the same day.

At the place where we left the railway there is a customs post. The officer in charge, after he had fulfilled his official duties, showed an uncommon interest in the books. He said that already he was the possessor of an Amharic Bible, but that he wished to avail himself of the opportunity to purchase each of the Gospels in a separate volume, because of their handiness to put in his pocket when he had to travel. He bought, also, a copy of the New Testament in Galla ,the language used by the people of that district, in order to perfect his own knowledge of that tongue. In the evening of that day we sat together in the shop of a Greek, which does service as the club-room of the place. This customs-officer asked me a number of questions about theological and Biblical matters, as he wanted to know our point of view. In this way came the opportunity to speak plainly about Jesus Christ being our only Saviour, and the only divinely-appointed Mediator between God and men.

Seeing the customs-chief interested in our books, a young man, who had just arrived from a market-town a long day's journey distant, asked to be shown them. He lost no time in making up his mind to purchase, choosing half a dozen Single Gospels in Amharic and the same number in Arabic. These he took with him to sell in the town where he lived, and which we were unable to reach during this trip.

In this same village the chief camel-owner was an Abyssinian Mohammedan, whose face and conduct confirmed the good reports of his honesty and kindness wherever he was known. In fact he was responsible for all caravans for some distance around the village where he lived. He was interested in the Bible and gladly took a copy in Arabic. Unfortunately within a fortnight he had been poisoned by men who were jealous of his good name and its resultant prosperity.

In the capital of the province through which we trekked there was

plenty to do. The Lord took us there at the time when the officials from all over the province were assembled to receive their quarterly salaries and other payments. The presence of the tent made people ask such questions as "Who has come?" "Whence has he come?" "Why has he come?" The fact of a white man canvassing the shops of the foreigners excited their curiosity still more. But when the word went round that a white woman was living in the tent no further advertisement was required. Every day the people came to the tent of their own accord, and few went away without having purchased a book. Whether they were canvassing from house to house, or were speaking with those who came to the tent, our Abyssinian helpers worked well. It was a delightful encouragement to see their apparent real interest in bringing the Scriptures to their fellow-countrymen. Would-be purchasers came even on Sabbath. They were always asked to return the next day, and were told briefly for what reason. Almost invariably they returned on the Monday and purchased books.

One morning early a man came to the tent and asked if we would send with him one of our helpers with some books, to show them to some one who could not come to us. On his return our helper said he had been to the prison. There he found a number of priests incarcerated. They bought all the books he had taken, paying for them, of course.

One evening one of the higher officers visited us in our tent. The writer had met him in this same town in 1923, and now the officer treated us both with all the kindness which Abyssinians delight to show to their friends. With him came some of his under-officers, anxious to see the books.

Sometimes the sale of a book is a very long process. The pages in the book will be counted by one would-be purchaser; another will count the chapters; a third will read long portions in several books before deciding which to take; a fourth will examine the binding very critically; a fifth will spend much labour to discuss the merits of the various colors of the bindings; and, on some occasions. all these reckonings must be made before a sale is effected! To these scrutinies must be added a discussion about the price, and, often, an explanation must be given as to what a "fixed price" is!

In one important market for coffee a solitary Frenchman was found. He did not require much persuading to buy a complete Bible in his own language.

At an Indian shop in this same place the writer bought a canvas bucket. To pay for it he proffered cash, but the shopkeeper, a Mohammedan, insisted on having an Arabic New Testament instead of the money. Before closing the bargain the Indian had given the colporteur an impromptu examination, by opening the New Testament at random and asking for it to be read in Arabic and then translated into Amharic!

A few minutes after leaving that Indian shop we found an Abyssinian who was on the look-out for us. He wanted a complete Bible in Amharic, for which he paid gladly and without any argument as to its price. He, too, was a Mohammedan.

In another coffee-centre there was an Arab who had seen the writer doing colportage in Harar during 1923. As soon as the writer appeared and commenced canvassing on the present occasion, this Arab took upon himself to walk up and down the main road of this town, shouting out such words as these: "Don't buy from this man; he has come merely to get your money!" "We burned a lot of this man's books in Harar." "We don't want Sayyidna Isa" (the Mohammedan name for Jesus Christ); "we are Mohammedans; we want Mohammed." But all this shouting was quite useless, for the last Arabic book had been sold in the previous town, and now we had only books in Abyssinian and European languages.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

A PRAYER FOR OUTGOING MISSIONARIES

As our missionaries are returning to their fields this month let us follow them with this prayer:

"Speed Thy servants, Saviour, speed them;
Thou art Lord of wind and waves:
They were bound but Thou hast freed them;
Now they go to free the slaves.
Be Thou with them
Be Thou with them
'Tis Thine arm alone that saves.

"Friends, and home, and all forsaking,
Lord, they go at Thy command,
As their stay Thy promise taking,
While they traverse sea and land.
Oh, be with them
Oh, be with them
Lead them safely by Thy hand.

"When no fruit appears to cheer them
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain;
Thus supported
Thus supported
Let their zeal revive again.

"In the midst of opposition
Let them trust, O Lord, in Thee;
When success attends their mission
Let Thy servants humble be.
Never leave them
Never leave them
Till Thy face in Heaven they see."

* * *

MISS JOSEPHINE WHITE

A cable from India August 12 announces the death of Miss Josephine White. Miss White entered the mission work in 1884 and has given forty-five years of faithful and efficient service to India.

Though not related by family ties the editor feels deep sorrow over the passing of a dear friend. For years we have kept up an intermittent correspondence. Even now an unanswered letter lies before me. It is a letter sweet and beautiful. In it she says "I have always loved you since the first time I met you." Her love was reciprocated though not often expressed.

India will miss Josephine White but all who love her will rejoice that after these long years of devoted service she has now received the crown in the presence of the King .

* * *

MRS. EVA CLARK WAID

The women of all denominations sorrow because a great leader Mrs. Eva Clark Waid has been taken away. Mrs. Waid was reared in the United Presbyterian Church and was a graduate of Monmouth College

She was a charter member of the Council of Women for Home Missions and continued an active member until the day of her death. She was a member of the Board of National Missions of the Presbyterian Church.

Mrs. Waid wrote books, and magazine articles, was connected with the denominational magazine *Women and Missions,* lectured at summer schools of missions, and was vice chairman of the administrative committee of the Federal Council of Churches of Christ in America. She was a strong member of the Conference on the Cause and Cure of War. All her

talents were used for the service of Christ. She was a great leader. Her devotion to the cause of missions will remain as an inspiration to those who follow her.

* * *

The Women's Auxiliary of the Southern Presbyterian Church reports 140,000 members. 58,256 studied God's Word in 4,317 groups; 64,370 women were members of prayer groups for daily intercession; 89,963 women studied Missions in 4,670 groups. The gifts to all causes of the church amount to $1,610,218.

The societies are organized in the circle system, each circle meeting once a month and all circles joining in the auxiliary meeting once a month.

Mrs. W. C. Winsborough who has been Secretary of Women's Work for seventeen years is giving up the work on account of impaired health. Miss Janie W. McCaughey is the newly elected secretary.

* * *

The Disciples of Christ held their International Convention in Seattle, Washington, August 8-14. The Theme of the Convention was Magnifying the Ministry.

* * * *

We wish to acknowledge with gratitude the help received from Mrs. McMunn, the Junior Secretary who helped secure the material for this Special Junior number of the Magazine and to all the writers who responded. Also to Mrs. Heagen the Editor of the Junior Magazine. The cuts of children used in this issue are all used by courtesy of *The Junior Missionary Magazine,* some of which are furnished from the Mrs. N. Wylie Stevenson Fund.

* * *

MAGAZINE DRIVE

REMEMBER THAT OCTOBER IS MAGAZINE MONTH. LET EVERY SOCIETY MAKE A CANVASS OF ITS MEMBERS FOR NEW SUBSCRIPTIONS. SEND FOR SAMPLE COPIES.

In connection with the Magazine Drive we suggest that societies present the little pageant, "The Reader" by Mrs. Harriet Boobyer. This was given at the Philadelphia Convention. It is brief, taking about twelve minutes for presentation. Copies may be had from the Literature Secretary, 904 Publication Building, Pittsburgh, Pa. 3c each.

THREE MONTHS TRIAL SUBSCRIPTION, 25 CENTS.

We are offering three months trial subscription to *The Womens Missionary Magazine* for 25c. Will societies take advantage of this offer and place a Magazine in the home of every member for three months.

W. G. M. S. CONVENTION, 1930

When the W. G. M. S. convention in Philadelphia adjourned no invitation for the 1930 convention had been received. Some presbyterials had been considering the matter but had taken no definite action. The place of meeting was left with the Women's Board. The expectation is that this will be considered at some of the fall presbyterial meetings and an invitation formally given.

The entertainment of such a large number does mean much work and planning but those who have been willing to undertake the responsibility and labor in years past have given assurance that great pleasure and blessing have accompanied and followed conventions as a result of having such meetings in their midst.

Any invitation to entertain the 1930 convention should be sent to the Secretary of the Board, Miss Jennie B. Wallace, 349 Henry Ave., Sewickley, Pa.

* * *

THE PROMISE

By Vera and Howard Buchanan. Literature Department, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa. Price $1.00.

It has been a delight to read the pages of this interesting book. Two young missionaries write charmingly of their life in the historic land of Egypt.

As they chronicle their experiences they give vivid pictures of the people and customs of today and weave into the story the history of past ages.

The whole book is a challenge to the United Presbyterian Church to accept fully her responsibility in hastening the time when the Promise shall be fulfilled "The Lord shall be known to Egypt and the Egyptians shall know the Lord."

* * *

THE SEVENTY-FIFTH ANNIVERSARY

The National Convention of the Y. P. C. U. heartily endorsed the preliminary plans looking forward to the observance of the 75th anniversary of the United Presbyterian Church in July 1933, as adopted by the General Assembly. It will be remembered that the W. G. M. S. took similar action at the Philadelphia convention.

The program outlined for the anniversary contemplates advance in all lines of church work. The goals are numerical, financial, and spiritual. As this is brought before us from time to time let us give our loyal cooperation that we may have a fitting celebration of the history of our church.

THE PEACE PACT

Last month the Kellogg-Briand Treaty to outlaw war was officially proclaimed in Washington. Already more than sixty nations are parties to the treaty. The two most important clauses are as follows:

ARTICLE 1. The High Contracting Parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

* * *

QUESTIONNAIRE

1. When and where was the first Junior Society organized?
2. Who gave $441,416.08 to Missions?
3. "Take the Stairs"—Why?
4. The "Search Light"—What is it doing?
5. He is in the navy—Who?
6. "Just Three Picaninnies"—From where?
7. Junior Life Memberships built what school?
8. "I am an American"—Whose voice?
9. Zakeya is whose little girl?
10. What boy aged nine taught seventy-one people of Jesus in one day?
11. Who refused to pray for more girls because she did not want to share her bed?
11. Where did a blind girl play the leading part in "Thanksgiving Ann"?
13. Who got the pink velvet doll that could cry?
14. When had Christ been preached from Babylon to Spain?
15. Were all first century Christians "luke warm"?
16. How old is the Syrian Church in India?
17. Why did the Nestorian and Roman missionaries fail to plant a living church in China?
18. A new Dormitory—Where?
19. How many presbyterials were on the Thank-Offering Roll in 1928?
20. A bible, a pencil, some clippings—What story did they tell?
21. They never had desks in their school before—Where?
22. What missionary has compiled a Nuer Dictionary?
23. "The Promise"—What is it?
24. Give Articles 1 and 2 of the Peace Pact.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

PRESBYTERIAL HONOR ROLL

Pray earnestly. Work faithfully that next year this Roll may contain the names of fifty-seven presbyterials.

1. Argyle—first year.
2. Arkansas Valley—first year.
3. Butler—sixth year.
4. Caledonia—first year.
5. Chicago—second year.
6. Cleveland—twelfth year.
7. Colorado—first year.
8. Hudson—fifth year.
9. Idaho—sixth year.
10. Indiana—fourth year.
11. Indiana Northern—first year.
12. Lake—first year.
13. Muskingum—first year.
14. New York—third year.
15. Ohio First—second year.
16. Omaha—fourth year.
17. Oregon—fourth year.
18. Pawnee—second year.
19. Philadelphia—fifth year.
20. Puget Sound—eighth year.
21. Spokane—second year.
22. Texas—second year.
23. Uncompahgre—seventh year.
24. Vermont—fourth year.
25. Westmoreland—first year.
26. Wheeling—third year.
27. Wisconsin—eleventh year.

HOW MAY WE SHOW OUR THANKFULNESS?

BY enlisting every woman in our congregation in His service.

BY working more earnestly for the advancement of His kingdom.

BY pouring into the treasury our Thank-Offering.

HOW CAN WE MAKE OUR 1929 THANK-OFFERING OUR BEST?

PRAY for it. Pray daily. Pray in your societies and prayer groups.

WORK for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank-Offering boxes.

ADVERTISE your Thank-Offering service for several weeks previous to the "Ingathering."

SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.

PLAN to give the new pageant "When Money Talks."

READ aloud to your society the Story the Last Thank-Offering Blanks Tell. It will enthuse and stimulate every member to greater effort for the 1929 Thank-Offering.

KEEP all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

A THANK-OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

We are all looking forward to our 1929 Ingathering Day. There is no more beautiful occasion during the year's program than the Annual Thank-Offering Service. Very many times throughout the year we have reasons to express our gratitude by

gifts placed in our little blessing boxes.

Once each year a day is set apart for the presentation of these accumulated gifts as our gratitude to God, the giver of all our blessings. On this Ingathering Day we recount His rich blessings to us and pour out our love and gratitude to Him in praise and thanksgiving.

As this time approaches we look back upon the work of the year and ask, Have we been faithful to the trust He committed to our hands? He wants our best of devotion, time, thought, interest, enthusiasm, and gifts.

May our 1929 Thank-Offering express our great love and devotion to Him.

INSTRUCTIONS

1. Order Thank-Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," to all the women in your congregation. It is helpful for the Thank-Offering Committee to send with each envelope a personal letter of invitation.

2. Plan to meet the expense of carrying on the Thank-Offering in your congregation from the contingent fund of your society, and never —no never—take it from your Thank-Offering.

3. Do not retard the work of your Presbyterial Thank-Offering Secretary, and mar the annual report of your General Thank-Offering Secretary by procrastination or failure to send in your blanks well filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies were sent to your Presbyterial Thank-Offering Secretary on September 3rd. If you fail to get blanks promptly, do not fail to write to her and ask for them.

5. Do not use your Thank-Offerings:

(a) To meet congregational expenses.
(b) To make up congregational pledges to Church Boards.
(c) For church benevolences.
(d) For church or parsonage furnishings or for debt.
(e) For society pledges or contingent expenses.
(f) For any object—*however worthy it may be*—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support, by diverting your Thank-Offerings into any channel outside of that for which the women of the church are held responsible.

6. The Treasurer—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa., closes her books for the 1929 offering on January 1, 1930, hence your offering should be in her hands—through your Presbyterial Treasurer —not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank-Offering boxes for the next year's offering and with the little pink Junior boxes where there are children.

8. Order all supplies from 905 Publication Building, Ninth Street Pittsburgh, Pa., and NOT from your Secretary's home address.

Life Members

From July 1, 1929 to August 1, 1929

22. Mrs. Hubert Doty, Monmouth, Ill. By 2nd Monmouth Y. W. M. S.
23. Mrs. Wm. Jacobson, College Springs, Ia. By W. M. S.
24. Mrs. James Bell, Emlenton, Pa.
25. Mrs. R. S. Zediker, Eighty-four, Pa. By Pigeon Creek W. M. S.

Young Women's Department

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW Y. W. SOCIETY

Rock Island Presbyterial through Sunbeam congregation has honored one of her missionaries, Miss Carol McMillan. It has organized a Carol Circle with ten members. These are girls of high school age, so are beginning right by giving some definite time to missionary education and expression. Every congregation should foster the missionary training of its young people, particularly its girls. Scores of societies should begin this year. From what quarter shall we next hear?

THE PENNANT POINTS

Do not forget that we are to *specialize* this year in attaining these points. Every presbyterial represented in the Y. W. conference in Philadelphia, carried a diminutive pennant suitable for book mark purposes, home with her. If you have made no effort before, please do so now. *Perfection* is not possible, but *progress* is sure when you try.

Y. W. SPECIAL FUND

The Treasurer's report July 1 reads: For Y. W. Special, $127.25,—a good nest egg. An average of $1.00 per member for the year would amount to more than $10,000.00. Will every society do what it can in this particular line of endeavor?

W. G. M. S. CONFERENCES

Note: Last month somewhat was said concerning the Saturday evening and Monday afternoon Y. W. Conferences. Mrs. C. E. Pearson, Boston Y. W. Secretary furnished notes which are here presented.

YOUNG WOMEN'S CONFERENCE

Saturday Evening, June 15th.

Miss Kensil, Young Women's Secretary of Philadelphia Presbyterial opened with prayer.

Miss Ida B. Little, General Young Women's Secretary was introduced and spoke a few words, congratulating the hostess presbyterial on its past attainments and throwing out some suggestions whereby all presbyterials may improve.

Mrs. Ruth Lobaugh Walker who went out in 1923 from Philadelphia to Gorei, Abyssinia, was next introduced. She spoke as follows:

"It has meant a great deal to me to know that the young women in my church at home are standing behind this work. It is a great pleasure to bring greetings from Gorei. I also bring greetings from Rev. Mr. Wilson and his wife who have been doing evangelistic work; also from the other missionaries working in Abyssinia.

"My work has been educational, among women and girls, work that cannot be compared with anything you have ever heard about before. It is primarily frontier and pioneer work. We are beginning at the very bottom. It is my privilege to be among the first to go into Gorei. Just to know that we are living under such conditions as our great great grandparents lived here, in days before is interesting. We must do without the service of street cars, autos, electric

lights, etc.; still there are a great many compensations. We are the only voices to bring the Gospel of Jesus Christ. To the north of us, we must travel 10 days by mule to where the Gospel is being taught, to the west 5 days to reach Sayo and to the east there is not any one. There it no limit to the work which can be done. We need workers.

"It is a privilege to be among the first to go in among these women or girls who cannot read or write. We bring the little girls into the school about 6 years of age, then we lose them at 12. Sewing, basketry and improved methods of weaving are in our courses so as to teach them to earn their own living. Reading, writing and arithmetic and the Bible are taught. The school was organized in 1924.

"We had a *last day* of school. The Governor came and he just marvelled. The girls had each made a dress, skirt, work bags, and aprons, and one little girl played the organ. When the service was over the Governor made the remark, 'I do not know how they can do it. We thought the women were just dumb.'

"When I was about ready to go, the little girls came to me and said, 'Will there be school for us next year?' I said 'You will have to arrange with our Boys' School. What did you do before I came?' Before, they had a routine but now that I was going away they did not know what to do.

"These are but the beginnings. You are to be lenient with us. We cannot show real results in numbers but we do know that this is a beginning. The first generation is almost lost or partially lost but we do get the second generation. If the girls are lost when I go back I will have to look them up."

Mrs. Walker showed a string of jewelry that they wear to keep away disease.

"They are a praying people—they pray for rain in the spring for the crops and then they pray that the rain may be stopped when they want a bridge built."

Miss Evelyn Tromans, Girls Boarding School, Pasrur, India.

Miss Tromans first showed a picture of the staff of the school, then a picture of the girls.

"We still do sewing and spinning so that they will not forget the knack. They learn a great deal about home life because we want them to know how to keep clean. To have a real school you must have teachers and I cannot say how thankful we have been for the staff of teachers we had. We had a staff of 12 when I left and every one an earnest worker. Most of them were trained in the school. They are always interested in the lives of the girls. I wish you could come into some of our teachers' meetings. During the week we have a staff meeting when we discuss the problems of the school. Sabbath nights we have our teachers' prayer meetings. There again the girls are discussed. The teachers pray for themselves. They realize they are examples.

"Our girls who are boarders all come from Christian homes. We had about 100 boarders, all from Christian homes in the villages. We have no Moslem boarders. Even though they are coming from Christian homes, they cannot claim Christ until they accept Christ themselves. It is with great joy we have our older girls come to us and tell us that they want to make a public profession of faith. At one communion we had 22 girls make a public confession and just before I left there were nine. This makes us very happy.

"When they go back to their villages, they do not find very much that is uplifting. It is mostly destructive. When the older girls go back, they usually gather the women around and teach them to sing a psalm, then they teach a Bible story. They get them interested so that the girls' influence is felt in the village.

"Our little girls all take a part in meetings. One of our little girls, 12 years old, very, very small and very

black, (which is rather unusual because our people are just brown) having a cross eye, (another thing against her) was home for her summer vacation. While there, some one in the village died, a Christian. The village Evangelist was away and there was no one to have the funeral service. The body must be buried within 24 hours and in the summer within 5 or 6 hours after death. The friends felt badly because they had to put the body away without any funeral service. This little girl said, 'I will conduct the funeral service.' She gathered the people together and had them all sing the 23rd Psalm. After that she read all the comforting passages from the Scriptures that she could think of. She went to the graveyard, and there she had them sing again, then she prayed and read the Scriptures.

"There are many others like that. Pray for them and give thanks for them and remember the teachers."

Relay Conference Monday afternoon was opened with prayer.

Mrs. O. H. Milligan, Thank-Offering Secretary, spoke first.

"What the Thank-Offering is and what it does we do not need to discuss. The important question is, how to carry on the Thank-Offering work. Anyone who cultivates the soil and expects a splendid harvest in the fall will begin it several months before he expects his harvest. He won't expect the wonderful yield in August or July if he would sow the seed the week before. Cultivate all year, sow early and we will get our result or harvest when the gathering comes.

"How can we sow this seed? First, by monthly programs; at least 10 minutes on each monthly program. Vary it. Plan ingathering early. Arrange something that is real inspiring. After Thank-Offering is given, fill out reports promptly and send to Presbyterial Thank-Offering Secretary.

"If you have a good Presbyterial Thank-Offering Secretary, keep her. The same is true in your local Society. It takes time to understand the work. Do not think of it only as a devotional part but as a real heart service. Live a real Thank-Offering life. We want to express our gratitude for all He has done for us.

"When should the Thank-Offering be completed? It must be in the hands of the General Treasurer before December 31st. It must go to the Presbyterial Treasurer not later than November 15th. The Thank-Offering, just as soon as it is received, is divided and is placed in four different banks.

"Life Memberships, names and money must go through Presbyterial Treasurer."

Mrs. Boobyer, Temperance Secretary, was enthusiastic in her line.

"If the Temperance and Reform work had to be neglected in any group, I would not have it neglected in your group. Out of the young women and out of the young men groups, there come annually to the ballot box, almost 1,000,000 young people.

"Every women's society should appoint a Temperance and Reform Secretary. After appointed, this little yellow leaflet is the plan of work, or suggests the duties that fall upon that Secretary. It takes a little *perspiration* at times, but it lies within the scope of any intelligent and earnest women to put this work over in your Society. Read Temperance and Reform page in Magazine. Send for literature. Have at least one Temperance and Reform Program every year. Give out literature."

Miss Little, in Miss Elizabeth Milligan's absence, spoke of Literature that can be procured—Statistical Reports, Prayer Cycle, etc. Every Society should have Prayer Cycle, in fact every member should have one. She also spoke of Standard of Efficiency, Young Women's Pennant, Catalogue, Departments of Work, Budget Card, "The Promise" by Dr. Buchanan, "The Crowded Ways",

"The City's Church", "From Jerusalem to Jerusalem" by Montgomery.

Mrs. White, Editor of *The Womens Missionary Magazine* emphasized the need of our young women becoming regular subscribers to the Magazine. Our older members are passing away very fast and the burden of the W. G. M. S. must soon rest upon the younger women. Therefore they need to keep in constant touch with all the work and they can do this in no other way than by reading the Magazine.

Many of our fine young women are giving their thought and time to things of less importance. Let us urge them to put first things first in their lives. The Magazine costs but two cents a week. Surely it is within the reach of every member.

Open discussion by delegates attending was on several lines.

Societies do not go into program deeply enough. They should give members a part in the program. One society puts new members on social committee.

Girls of high school age need an adequate sponsor. One Society in Pittsburg, Kansas, sees that girls are taken home so avoids excuse that girls cannot go because of being on streets alone.

Mrs. Heagen spoke in regard to Junior Magazine. Of course societies are not expected to take the Junior Magazine, but may encourage it being taken for those who need it.

YOUNG WOMEN'S SPECIAL COLUMN

Pasrur Girls' Boarding School is a permanent special. We are glad to present this letter from the principal of the school. Some of these days we hope to have a leaflet telling the principal facts about the beginning and later development of the school. —Y. W. Secretary.

Girls' Boarding School,
American Mission,
Pasrur, Panjab, India.

Dear Friends:

We can only hope that your prayers for us are not so few as our letters to you. How wonderful it would be if you could only "hook up" and hear every evening what has been going on in India that day! It would be much more interesting and instructive than the month-old letters that you receive.

Our 8th Class—seventeen of them—took the Government examination in February. It lasted for ten days, and since it was the first time we had had a Center here, it took most of our time. There is so much red tape. But we were very glad to have it here, and hope we may have it here every year. The results are not yet known.

While that examination was going on an epidemic of typhoid fever broke out in the school. About twenty girls took it, and some of them were very ill. Two weeks ago we buried one of them, a 7th Class girl. She was the last one to take it. Her mother was wonderful during the days of sickness and sorrow. She showed that she had that peace of God which the world can neither give nor take. She is an illiterate woman, but has received much from her Lord. Yesterday a number went back to school, and there are yet several convalescing. Both Dr. White and Dr. Reed have helped us most splendidly. We are hoping that it may be a long time before we have another such epidemic.

Our new year's work began the 4th of this month. Five of our teachers left and we are getting four new ones. The Sewing Teacher left who had been here eighteen years. We gave her a royal send off. When I first came into this school she was my right hand.

Very few new girls have come this spring. We have 128 boarders, but wish there were a good many more. Yesterday we heard of two girls of the Second Class who had not returned after last summer's vacation, who had their clothes and fees ready to come this week, and a thief carried off everything. The Pastor of their village told me that he was writing to the father to try to get things to-

gether again for them very quickly and bring them. That was really a bit of hard luck.

Some of our new girls are very tiny. One had sore eyes several days after coming in, and the hurt of the medicine did not exactly help her to be happy. But she is quite all right now and very matter of fact about everything that takes place. Yesterday I heard one of them say that "So-and-so is a big devil. And she is the daughter of one of our Pastors too." I told her that is not said in the school, and she looked at me so surprised, as if our education were lacking!

Presbyterial and the Punjab Sabbath School Convention are just over, so maybe our teachers can be at home for a little while. The Bible School for the Pastors, Teachers and Evangelists of Badomali and Pasrur Districts begins here today, so we are hoping to receive much from the next ten days. The school is always invited to attend the afternoon meeting, which is an open one. The teachers and large girls attend.

Our summer vacation will begin July 12th and close September 17th. May these last three months not be too long and hot! Nearly every day now the thermometer registers ninety and a little above.

Yours very sincerely,
Dora B. Whitely.

Methods

This page is always pleased to receive any unique or stimulating plans whereby the interest of a meeting may be enhanced. To be sure, mere method is not the prime need of a society. Rather should emphasis be laid on the "new creature," then will worthy methods prove effective. Methods, however, are a means to an end so have their place. We do need to watch lest we *magnify method* so much that we *overlook* entirely the *purpose* of the organization.

But of course you are interested in new programs. The Kate Lorimer Guild of the 2nd Church of Wilkinsburg, presents its program. It shows a wide range of subjects, missionary, social work, the Thank-Offering, the tithe. Speaking of the last mentioned subject, the tithe, it might be well for more of our societies to get a clearer idea of its meaning: what God says about it for the benefit of His people and the good of His work. This society has nine separate groups each having its special responsibility. In lieu of the name of the chairman of the program committee, write Miss Helen Edgar, 407 Todd St., Wilkinsburg, Pa., if you wish details.

Another new program is that of the W. M. S. of the same church, Mrs. E. F. McMillin, 830 Savannah Ave., Correspondent. The aim for the year is: "To have each member endeavor to make our meetings more effective, increase the attendance, enlarge our gifts, foster the spirit of prayer." A worthy and encompassing aim.

The Evening Society of 1st Denver has planned "to know our missionaries better and to understand more about our work." Those chosen for study are among the first workers in their respective fields. Anna Y. Thompson is mentioned and you think of Egypt; Emma Dean Anderson or Elizabeth McCahon and India looms up. More recently Una Coie and the Sudan and Ruth Beatty and the George Memorial Hospital of Addis Ababa have been associated. This society plans to present one program to the Women's Society. The latter will reciprocate at another time. Miss Pearl Goebel of Denver is in possession of further facts. Sent in care of our church in Denver or of Dr. R. A. Pollock, pastor, your request should reach Miss Goebel.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

MRS. LILLIAN A. MARTIN

Our Master has many ways in which He provides for our work. One very interesting way is through bequests. Many of His children in "setting their households in order" plan to give the Women's General Missionary Society some of their earthly possessions that the work so dear to them in their lives may continue after they have gone to the better country. We received a notice a short time ago that Mrs. Lillian A. Martin of the village of Kirkwood, Illinois had passed from earth to heaven in April 1929 and we were notified that in February of that year she had made a will. One reason, perhaps, why the will was made so shortly before her own decease was that her husband had gone to his heavenly home less than two months previous.

A copy of the will was furnished us and the very second item in the will read as follows: "After the payment of such funeral expenses and debts, I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America my home in Kirkwood, county of Warren, and state of Illinois; also my household furniture and household effects, to be used by said Association as a Home for Aged, Disabled, and Returned Missionaries." This is the first bequest that we have ever received for this particular purpose.

Correspondence was at once taken up with her executor, Mr. A. R. Tubbs, President of the First National Bank of Kirkwood, whom she had known most of his life. In order to faithfully carry out the wishes of our deceased friend, it was necessary that the property be visited. Mrs. Hill and the writer were appointed a committee to visit the property, which we did. Mr. Tubbs resides in Monmouth and, as Kirkwood is only six miles away with a fine road between the two places, he is able to go to business every day. We notified him of the time of our arrival and he very kindly took us in his car to visit the late home of our departed friend.

We found Kirkwood to be a beautiful village with a fine United Presbyterian Church and a Methodist Church, a good school and a splendid High School building. The Martin home is built on a nice lot of one hundred thirty feet front and running back one hundred ten feet, located on the corner of two streets. A nice barn and garage are also on the property and the house has city water, cistern water, and electric light. There are four rooms and a bath on the first floor and two rooms and a trunk room on the second.

We were deeply moved when the door was opened by Mr. Tubbs and we entered, accompanied by Mrs. Martin's brother, Mr. Hall. Everything was just as she had left it; it looked as if she might have just gone out. Kind friends had come in and straightened everything up and put everything in perfect order as soon as the terms of the bequest were made known. On the table in the living room we found her Bible with a lead

pencil and some clippings inside. One of these was a picture from the Magazine of our beloved and lamented Mary Clokey Porter. Then there was a clipping from the Christian Union Herald of an article written by our friend, Mr. Fred MacMillan. These silent evidences showed that her interest was in God's Word and in the work of the Church which she so dearly loved.

The house is completely furnished, with china, silverware, and kitchen utensils. Everything is just ready for some family to take immediate possession. A cellar with a good furnace therein to make the home comfortable in the winter was not the least of the conveniences of the property.

The full details of the management will be announced later. As we have no missionary at home at the present time who needs the comfort of this property, we have offered its use to the Foreign Board if any of its families with children might like to take advantage of the splendid educational facilities of Monmouth College only six miles away.

When we returned from our journey we found a letter awaiting us from one of our missionaries who said that she had seen an account of the bequest in a paper and as she expected to return to America in the spring of 1930 she would like to have her name considered as one of the occupants of this lovely home.

We are unable to tell Mr. and Mrs. Martin of our appreciation of their gift but we can thank the Lord Who put it into their hearts to make this disposition of their earthly home. "Surely their works do follow them."

INDIA

We regret to say that because of the serious condition of health of a member of her family, our beloved Dr. Reed in Sialkot Hospital has asked for a furlough of six months so that she may come to America at her own expense and look after this dear friend. Of course the Board granted the request, but what are we going to do for doctors? Will every reader unite with us in praying that the Lord will send us doctors and nurses for our medical work?

Miss Worman is making a speedy recovery as a letter from one of the staff of the Mayo Clinic in Rochester, Minnesota declares.

Many of our missionaries in India are on the hills at this season of the year. They are fortunate in having places to go within comparatively easy reach that are so cool they have to have a fire in the evening, and they are in sight of the glistening snow all the time.

EGYPT

"No news is good news," so we conclude that a large number of our missionaries have left Egypt through the benefit of that blessed Travel Fund and that the health of all is comparatively good. We have letters from quite a number from different parts of Switzerland in which they are enjoying the trees, the wonderful views. the sunsets, and the invigorating air.

The Benha Community Building is progressing nicely and we confidently expect it will be completed in time for the opening of school. Teachers' desks are being made by a native carpenter, for which we are all very thankful, as they never had desks before. Any kind of a table they could get their hands on answered the purpose.

SUDAN

The August Magazine told you of the marriage of Miss Marguerite Wilson from Khartum North, Sudan. We are sorry to report that Miss Madeline Wilson is at home in this country and has resigned. We regret to part with these very valuable workers, but when we send out such attractive and gifted young ladies as our missionaries are, we must naturally expect that many of them will leave us to enter new responsibilities

in a new home, with a new name; and we wish them every joy and happiness.

However, it leaves the Khartum North School in a most lamentable condition because of the shortage of missionaries. Miss Turk is the only regularly appointed missionary who expects to be there at the opening of the School as we have been informed incidentally (not officially) that Miss Ganter has been sent to Egypt to take Language Study in the American University. We are glad that Miss Turk will have the very able and consecrated assistance of Miss Boyd, the first regular "short termer" that we have ever had, but how can these two properly care for two hundred fifty girls, more or less, of all ages, sick and well? Of course they do have quite a number of Christian native teachers but we ought to have an American Kindergartner, and instructor trained in Home Economics, and an experienced Normal teacher at the very least. Will you unite with us in prayer that the Lord will thrust out three young ladies to go to that very important School—the only School in the Sudan that pretends to train the native girls to teach?

As announced previously, Miss Huffman asked to be allowed to spend three months of her furlough in Berlin, getting what help she could in that city from an Institute presided over by Dr. Diedrich Westermann. We are all very proud of the success Miss Huffman has made in the preparation of a dictionary for the Nuers. A personal letter from Dr. Westermann praised her book very highly, urging that it be printed. In a later communication he says it will soon be off the press. Miss Huffman expects to arrive in America early in August. We are anxious to see that book. Of course we shall not be able to read much of it, but it is very gratifying to think that one of our missionaries—and a woman at that—was the first one to prepare a dictionary of the Nuer language. Even in these days God does give to some of His representatives the gift of tongues.

Miss Soule, we learn, has adopted another baby—a poor little motherless lad. I am afraid to tell you the number of those she has taken to be her very own, her big heart being unable to turn over any of these little orphans to the care of those who know nothing of the Lord Jesus Christ. We pray that she may be given divine wisdom and the necessary health and strength to faithfully mother these waifs whom she has so lovingly adopted in addition to the heavy responsibility she carries as being the only nurse in Nasser.

ABYSSINIA

We have no late news from Abyssinia. Dr. and Mrs. Pollock expected to arrive in San Francisco July 19th. They intended to travel by way of China and Japan. Their address at present is 957 Euclid Avenue, Ontario, California. We hope the Lord will plan that before they return to Abyssinia they may be back in Pennsylvania so that we can talk over their trials and triumphs face to face.

Some time ago we received a letter from Miss Anna M. Caldwell telling us that she was executrix for her sister, Miss Frances G. Caldwell, and we were to receive One Thousand Dollars from Miss Frances Caldwell's estate to be used as a memorial of her sister, Miss Lida M. Caldwell. Both Miss Frances and Miss Lida were life-long members of the United Presbyterian Church of Hamilton, Ohio. A check for One Thousand Dollars accompanied the letter, as Miss Anna paid the collateral inheritance tax so that the full amount of the bequest might be used for a memorial. It was decided that the memorial for Miss Lida M. Caldwell should be a room in the George Memorial Hospital in Addis Ababa, Abyssinia.

This is another instance of the manner in which the Master Whom we serve provides for the future of our work. We did not know any of these beloved sisters, but He knew them and whispered the suggestion. The requests of both these devoted friends will be carried out to the very letter. How much better these memorials are than those of wood and stone! They crumble and decay, but memorials written in the hearts and lives of people continue through all eternity. We thank the Lord for all these evidences of His blessing upon the work of the women of the W. G. M. S.

Executive Committees of Presbyterials are busy planning everywhere for meetings in September, October, and November—not the least being the Thank-Offering service in the congregations and Presbyterials organizations everywhere. What an inspiration it is to attend a meeting of a Presbyterial Society and see the bright faces of the women of whom Paul might write: "those who labor with me in the Lord"! Their prayers and songs of praise and splendid reports and their animated discussions of methods and plans all tend to cheer and encourage every worker in the Master's vineyard. Pray that all these meetings may be blessed with the presence and power of the Holy Spirit in such fashion that unlimited numbers of souls may turn to Christ as Saviour and Lord, and that increased membership in Sabbath Schools, Junior Missionary Societies, and congregations may result.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

Even though school is closed for the vacation period, the Superintendent and nurses at Jubilee Hospital are kept busy taking care of the sick ones who come to them.

The total number of patients cared for during the month of June was 39, of these 7 had major operations and 3 had minor ones. All made a good recovery. There are 8 nurses in the Training School who will receive their R.N. degrees when they finish the course.

It is rather tragic that so many students in our higher schools, are compelled to leave, some to work in homes, helping to defray expenses of their families, some to take charge of home where the mother has been taken, and more, because of the lack of funds. In Knoxville College thirteen states and nine different denominations are represented in the larger girls' dormitory. Who can estimate the value of the influence over so vast a territory by the girls who rarely leave this school without confessing Christ as their Savior?

A rather pathetic case of a younger girl came to notice recently. She was from a home where there were ten other children and living condition in that home were most primitive. She was discovered by one of our workers and her expenses were paid by this interested friend. The child was so pleased when she was clothed as the other girls in the school that she could show her gratitude only by running full speed when she was sent on an errand, by her loved teacher. She came under her first Christian influence and responded to an appeal to live a Christian life, by uniting with the church, and immediately sent word of her conversion to her family and succeeded in bringing her brother into the church. If this girl has no further chance for education—and it seems hardly possible for her to continue her education without help, the impetus she has received to right living, and the Christian contact she has had, will enable her to be a better and nobler

girl. How we wish for a Good Samaritan in this case.

Rev. Mr. Wilson of our Camden Academy sends the following interesting sketch:

"Camden Academy, as most of us know, is an institution owned and maintained by the women of the United Presbyterian Church for the education and Christian training of the colored people of the South.

It is located in Wilcox County, in the heart of the Black Belt of Alabama, and for many years has been the most substantial educational force in that whole section of country. The aim of the work has been to discover, and to develop that which is highest and best in the young people who come under its influence.

We have been touching directly nearly five hundred young folks, and through these, many of whom go out and become teachers, we are able to reach hundreds of others. Thus the great throbbing heart of the United Presbyterian Church is being felt in some of the most needy sections of our land.

I think it is generally conceded that the American Negro not only loves music, but that he possesses to a remarkable degree musical talent. This constitutes a splendid asset to the race, since music has a distinct place in the culture and development of any people.

A school, therefore, which seeks to do the greatest good among our people should not neglect the musical side of their nature, but should seek to develop this along with the others."

As a fitting close to Mr. Wilson's article I will tell of a pet scheme he has of organizing a cornet band, in order to strengthen the talent that is lying dormant, because there is no means of outlet. If there are any friends who would like to assist in securing a set of band instruments I am sure he would be most grateful, even some good serviceable second hand instruments would be much appreciated.

We are grateful to all our friends who have contributed in any way to the work among our colored friends and we feel that no work undertaken for the world's uplift, has yielded a more abundant harvest.

A BETTER GIFT THAN GOLD

The wisest way to help a man
  Is not to give him gold,
But rather help him open up
  The windows of his soul.

Just fix it so that he can have
  A chance to train his mind;
Teach him to know that better way;
  Help him himself to find.

And if you help him break apart
  The shackles of his soul,
You'll place within his eager grasp
  A better gift than gold.

For through these windows there will shine
  The Truth that makes men free;
The visions which should make his life
  Just what it ought to be.

—W. G. Wilson.

Bible Readings

211. Eph. 5:22-27.
212. Jno. 14:2,3.
213. Rev. 5:9.
214. Ex. 28:1.
215. Num. 20:25-29.
216. 1 Sam. 1:20.
217. Ex. 28:17.
218. Luke 2:41.
219. Psa. 119:105.
220. 1 Sam. 3:4-14, 20.
221. What answer did Samuel make to God's call to him?
222. What message did God give to Samuel concerning Eli and his house?
223. When Eli heard of the taking of the ark of God by the Philistines, what happened?
224. How was the Philistine god proven to be merely an idol?
225. Which one of the Trinity is guide "into all truth"?
226. Where recorded "Look unto me and be ye saved" etc?
227. Where does David discourse in a definite way on idols?

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Grace Balducci, missionary in St. Peter's Italian United Presbyterian Church, Brooklyn, N. Y., writes of the anniversary of the Sabbath School. Eighty-six children, headed by a recently organized Boy Scout Club, marched in the parade, and were served refreshments afterwards. Many mothers, who had never attended the church, came to the closing exercises of the vacation school. Many articles had been made by the children. Scrap books were sent to children who were ill, and other articles were made for small brothers and sisters.

The Coal Company at Southview has given a four room cottage, down in camp, for the use of the missionary, Miss Gretta Ohman. Miss Ohman is grateful for this, for it gives her more time and opportunity to work among "my people." A sewing class for girls was at once organized. The second day the class numbered twenty-eight. It was then divided, the smaller girls coming a different day. Cooking classes will be conducted in the different homes during the summer.

Miss Grace Welch has organized an Intermediate Society at Slovan with eighteen members, and a Little Light Bearers' Society of eight members. Eight new members in the Sabbath School at Langeloth and six at Slovan. At least one new member was won to the mission through the sewing class. She is now organist of the Junior Society.

Miss Elizabeth McMillan, missionary in Colorado Presbytery, has for the past four months been in Pueblo, Colorado. Despite the fact that they are hampered for room in Sabbath School, the work has prospered in every department. The Sabbath School with an enrollment of one hundred and thirty-four, had an average attendance of one hundred and eight for the month. This does not include the cradle roll and home department.

Seven united with the church on profession of faith, five of these receiving the sacrament of baptism. Forty young people in the Intermediate and Young People's Societies are receiving training for Christian service. Miss McMillan is now working in Bristol, Colorado.

For the past six weeks Miss Laura Sawhill has divided her time between Ontario, Oregon and Weiser, Idaho. The Ontario Sabbath School increased in attendance from fifty-five to sixty-nine, with an attendance of eighty-five on Children's day. The Christian Endeavor has an average attendance of eighteen. Rev. Mr. Oyler is now stationed at Ontario.

Weiser Sabbath School has an average attendance of seventy-four, and the Young People, nineteen. This society is raising money to send two car loads of its members to the Conference at Corvalis, Washington, a distance of more than four hundred miles. Miss Sawhill adds—"It speaks well for this congregation the way it supports the work, even without a pastor."

The Daily Vacation Bible School at Florence Ave., Church, Los Angeles opened with an enrollment of one hundred and ten, and more were to follow. Under a trained superintendent, seventeen of their own workers were assisting. After a month's vacation Mrs. Nicoll will be transferred to Culver City, Calif.

Miss Sallie Dickey is spending her vacation at Vero Beach, Florida. Miss Ella Montgomery will spend her vacation with her mother in Washington, Iowa.

Mrs. J. C. Alter will come to Pittsburgh, Pa., for her vacation.

EZEL, KENTUCKY

The Teachers' home, Church and garage are being treated to two coats of white paint. Carr brothers of Ezel are doing the work. We anticipate a fine job. The men of the community are grading a field, back of the school building, thus giving those who travel The Garrett Highway a fine view of the building.

We deeply regret that the name of Miss Ruah Hanna was omitted from the list of our workers published in the annual report in the July Magazine. This was through no fault of Rev. Mr. Brittain, but of the Home Mission Secretary, who edited the report, and failed to check up the list of workers. Her name was in the report sent by Mr. Brittain. We would be sorry to have one who so willingly did whatever work was assigned her, teaching the 6th and 7th grades in addition to teaching music, both in grades and instrumental, feel that her name had intentionally been omitted. We regret that for health reasons, Miss Hanna is not returning to Ezel this fall.

FRENCHBURG, KENTUCKY

School will open the first Monday of September. We are hoping for a much larger attendance than heretofore. The building recently purchased for a Boys' Dormitory, will relieve the congested condition in the Elizabeth D. Brown Dormitory, thus giving the two sleeping floors for the girls. It makes it possible to place but two girls in a room, where we have been having four girls. The boys will continue to take their meals in this building. Three thousand dollars was the amount paid for this Boys' Dormitory. This included fifteen acres of land, part of which is under cultivation, the crops and stock. Carpenters, painters and plumbers are now busy trying to have the building in shape for occupancy for the opening of school.

It will require several hundred dollars to meet these extras and furnishings.

Rev. Albert S. Work, is the new pastor and superintendent. He and Mrs. Work, who until recently (June 18th) was Miss Margaret Jamieson, a daughter of the Manse at Cedarville, Ohio, have just returned from their "honey-moon" spent at Mr. Work's home in Ft. Morgan, Colorado, and assumed their duties.

There has just come to our desk the announcement of the marriage of Miss Ruth Leet of West Chester, Iowa to Mr. Merle McDowell of Frenchburg, Kentucky. Miss Leet has been a member of our faculty for the past three or four years. She will be welcomed to Frenchburg as the wife of Prof. McDowell.

Mr. Oliver Ralston of Keister, Pa., has accepted the principalship, in the place of Mr. Samuel Phelps, who resigned and with his family has returned to their home in Monmouth, Illinois.

It is with sorrow that we sever our relations with Rev. H. Ray Shear and family who have been at the head of this work for the past six years. We trust their lot will fall in a pleasant place, where the duties will not be so numerous, but we are sure they will not be any more loved than they were by the workers and those with whom they were associated in the mission at Frenchburg. Much as we regret to drop the names of former workers from our roll, we are glad to have been able to fill the vacancies, and we ask that you place the names of all of these, both at Frenchburg and Ezel, in your Prayer Cycle. The corrected list will be found in this number of the Magazine.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

PLANS FOR NEW WORK

After the vacation season, the month of September seems a new beginning in missionary work. Quite a few presbyterials and some societies have their elections in the late spring and early summer, so there are probably a number of Temperance and Reform secretaries who feel unfamiliar with their new duties.

The work of this department is largely educational having for its purpose the acquainting of the membership of the missionary societies with the real conditions of Prohibition and other reform measures. Surely at no time has this information and education been so badly needed as at the present. The press is much of it, devoted to propaganda, misleading headlines, and deliberate misrepresentation and, alas, so many read only the papers and are not in touch with any other source of information.

This educational work can be undertaken by the Temperance and Reform secretaries in some very simple ways, such as distribution of literature and the giving of at least one item of information at each monthly meeting dealing with the truthful presentation of some phase of a reform question that has been receiving publicity in the daily papers. Since the formation of the Women's Modification League, it behooves the women of the church who uphold Prohibition to know whereof they speak. "Information is ammunition." The yearly program plays its part in centering the thoughts of the society on some phase of the work and providing sufficient time to develop the subject. If each secretary will write for a "Plan of Work" she will find in it other suggestions that may prove helpful that cannot be spoken of on this page.

It will be very necessary this fall to stress the duty of voting, lest many women should feel that because there is no presidential election of the importance of last fall, there is no need of going to the polls for small or local elections. Distribute the leaflet "Citizenship" which shows the importance of *every* election.

Law Enforcement is a subject of wide scope and national importance, and one upon which every woman should have proper information. A number of leaflets are available, but mention is made of "What a Breakdown of the Law Would Mean," or "Observance of the Law," and "The Dry Law Stands Firm."

When thinking of "Temperance and Reform," remember that these words cover—the cause of Prohibition, the need of Law Observance and Enforcement, the keeping of the Sabbath, the evils of tobacco and the cigarette, the menace of Mormonism, and Citizenship. Leaflets are to be had on these subjects free of charge except postage, and samples will be sent on request. Quantities of any leaflet are yours for the asking. Please address all orders to Literature Department, 904 Publication Bldg., Ninth St., Pittsburgh, Pa., and allow sufficient time for the order to reach you before you wish to use the material.

The first National W. C. T. U. Convention was held in Alexandria in July. Among the many interesting features was a pageant.

It was very well done by girls representing the various nations. Each one told the status of the liquor question in her country.

—From a Missionary's Letter.

Tributes

MISS FLORA SLOAN

The Women's Missionary Society of Eau Claire, Pa., wishes to pay this tribute of love and respect to the memory of Miss Flora Sloan, who was one of the Life Members of our society.

She was faithful to the missionary cause denying herself for the comfort of others.

She was seldom absent from her place of worship in the church she loved. She was always active in the missionary society when health permitted. The last year she was a great sufferer but bore her pain and suffering patiently waiting for the call of her Master which came February 20, 1929.

To her bereaved sister and friends we extend our loving sympathy.

Committee:
Miss Rose Smith.
Mrs. R. B. Wilson,

MRS. J. T. LLOYD
MRS. J. P. THOMPSON
MRS. FINLEY McFADDEN

The Women's Missionary Society of the United Presbyterian Church of Santa Ana, California desires to pay loving tribute to the memory of three of our beloved members who have recently been called to their Heavenly Home—Mrs. J. T. Lloyd, Mrs. J. P. Thompson and Mrs. Finley McFadden.

The life upon which they have entered in the Home above, we know must be rich and full and wonderful. While we miss their presence from our meetings here, we rejoice in the thought that their labors are over, and they are now with their blessed Lord and Saviour whom they served so faithfully while here on earth. We extend our sympathy to the families who mourn the loss of a loving mother and grandmother. May they be comforted in the thought that "God doeth all things well."

Committee:
Mrs. Milford Tidball,
Mrs. W. M. Smart,
Mrs. G. L. Anderson.

MRS. LILLIAN HALL MARTIN

The Women's Missionary Society of Kirkwood, Illinois, desires to pay this tribute of love and appreciation of the life of Mrs. Lillian Martin, who passed to her reward on April 7th, 1929.

She was always interested in church and missions and every good cause; cheerful by nature, enthusiastic in life's best things, she leaves an influence that will ever remain with us.

She devoted her life to the work of her Savior, and for the past seven years has been president of our society from which she will be greatly missed.

Therefore, be it resolved: First—That we place on record this tribute of love and high esteem. Second—That a copy of these resolutions be spread on the minutes of our society and a copy be sent to the brother and a copy be sent to **The Womens Missionary Magazine** for publication.

Mrs. J. W. Park,
Mrs. B. D. Hill, Sr.

MRS. J. ALVIN ORR

A tribute of love and appreciation.

On the afternoon of Wednesday July 17, 1929, the Angel of death came once again into our Missionary Societies and claimed one of our beloved friends and fellow members. On that day Mrs. Imo Jean Roadarmer Orr. wife of Dr. J. Alvin Orr, pastor of the First United Presbyterian Church, Northside, Pittsburgh. Pa., fell asleep and her spirit took its flight to God, after many months of suffering.

Her services in our church were not limited to one department of Christian activity. Her life abounded in every good word and work of the Kingdom. Hers was a responsive heart. Hers were willing hands. And hers was an active and consecrated Christian life.

While active in all Missionary Societies, she was especially so in the Foreign Society, where she served most efficiently as President for the last ten years.

We also wish to pay tribute to her work as a teacher in the Sabbath School, and as President of "Mother's Helpful Hour."

Eternity alone will reveal the influence for good her life of service for the Master has had, throughout the Church. Her wise judgment and counsel in our executive meetings will be sadly missed. Her marvelous faith and keen bright mind and her concern for her Master's Kingdom were an inspiration to all whose lives she touched.

We, individually have lost a personal friend, the community, a woman of commanding influence, the church a consecrated worker. She drew her strength from a fountain which did not fail to the very end.

We bow in submission to the will of God in thus calling her home. We praise His grace for a beautiful life that was beautifully lived.

We extend our heartfelt sympathy to the bereaved husband, children and friends and commend them to Him who said, "Peace I leave with you, my peace I give unto you."

Servant of God well done;
Thy glorious warfare's past;
Thy battle's fought, the race is run,
And thou art crowned at last."

—Committee.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES

Prayer Cycle—10 cents each; $1.00 per doz.; $7.50 per 100.

Textbooks—"From Jerusalem to Jerusalem" (Foreign). Cloth, 75 cents; paper, 50 cents.

"The City's Church" (Home). Cloth, $1.50; paper, 75 cents.

"The Crowded Ways" (Home). Cloth, $1.00; paper, 60 cents.

Helps—How to Use "From Jerusalem to Jerusalem", price, 15 cents.

A Manual to "The City's Church," price 25 cents.

Suggestions to Leaders of "The Crowded Ways," price, 15 cents.

Supplementary Book—"The Promise, by Dr. and Mrs. H. J. S. Buchanan. A story of our mission in Egypt. Cloth, $1.00; paper, 60 cents.

FOR JUNIORS AND BEGINNERS

Textbooks—"Going to Jerusalem" (Foreign-Junior). Price, paper, 50 cents.

"The Little Lord Jesus" (Foreign-Beginners). Price, Leatherette, 25 cents.

"Jumping Beans" (Home-Junior). Price, paper, 75 cents.

"Rafael and Consuelo" (Home-Beginners.) Price, paper, 75 cents.

Helps—How to Use "Going to Jerusalem, price 15 cents.

How to Use for home mission books, included in the text.

Picture Sheets—"Mexicans in the United States", price 25 cents.

"Prayers for Little Children", 25 cents.

"Nine Home Mission Stories", 25 cents.

LITERATURE DEPARTMENT

1929-1930

Prayer Cycles

Textbooks

Helps

Leaflets

Pageants

Maps

STANDARD HELPS

Departments of Work—5 cents per doz.

Women's and Young Women's Contribution Envelopes, 25 cents per 100.

Budget Cards, 5 cents per doz., 35 cents per 100.

Wall Chart (For juniors), $1.00.

Picture Post Cards of our Mission Fields, 3 cents each, 2 for 5 cents.

New Catalogues, Free for postage.

Pageants

That Mission Study Class (See p.365. October Magazine 1928),

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A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

THOUGHT PRODUCING THOUGHTS

"Self is our greatest idol."

"Get out of self. Self is the narrowest of countries and its boundaries are soon reached."

"Do we ever stop to consider
When everything seems to go wrong,
That the fault we think is another's
Has been our own all the day long."

"Policy was not in the dictionary Daniel studied."

"Many people seek an experience instead of Christ."

"Conviction is a discovered sinner
Conversion is a discovered Saviour."

Repentance looks back and forsakes; faith looks forward and accepts.
—Wm. N. Clarke.

Who hears the eternal harmonies
Can heed no outward word;
Blind to all else is he who sees
The vision of the Lord.—Whittier.

God does not comfort us to make us comfortable but to make us comforters.
—Jowett.

If only we will show thoughtful sympathy, or do some gentle kindness, we will plant a spray of beauty amid the dust and ashes.—J. R. Miller.

To be a strong hand in the dark to another in time of need, to be a cup of strength to the human soul in a crisis of weakness, is to know the glory of life.
—Hugh Black.

Make me a blessing to some one,
Lord, as I journey through life;
Some one who is walking in darkness
And vainly seeking the light.

Make me a blessing to some one,—
May I then show them the way
To where thou art waiting to welcome—
Where all is brighter than day.
H. Gladys Dazey.

Duty makes us do things well, but love makes us do them beautifully.
—Philip Brooks.

He who is false to present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.
—Beecher

The Gospel of Christ is the only adequate remedy for every need and condition of mankind.—G. W. Truett.

Prevention is better than cure. A fence at the top of a precipice is better than a hospital at the bottom.—Gypsy Smith.

The man who never makes a mistake is the man who never does anything.
—Theodore Roosevelt.

"A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Beecher.

"If Christ the Lord should come today,
As erst to Peter by the sea,
And low and tenderly should say
'My disciple, lovest thou me?'
To thee and me—
What would our answer be?"

No man who truly knows himself can fail to see that he needs to be made pure within.—Jas. D. Burrell.

Each uprising of self, (pride, prejudice, pettiness of spirit, temper, self pity, self love, self praise, self congratulation) is the call of the Holy Spirit to make our faith in the atoning sacrifice of the Son of God practical, and thus to give Him the opportunity of bringing the power of that death to bear upon the self-life where ever Satan is assailing it.—Rev. Gordon Watt.

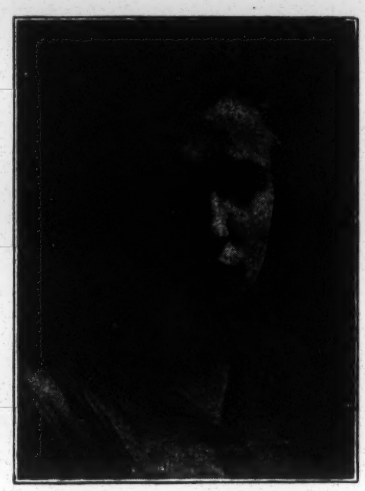
When a Christian is "sealed" by the Holy Ghost, "sealed" as the property of his Master there will be no need to ask "Whose is the image and superscription" upon the "sealed" one? The King's, of course! Any one can see the image. Of what use is a "seal" if it cannot be seen? Is the King's image visible, permanently stamped upon us? It is on every Spirit filled, "sealed" believer.—John McNeil.

Just to represent the Master,
Just to magnify His Grace;
Just to radiate the Glory
Of the shining of His Face!
Just to be His true reflection,
This my privilege shall be,
Just to show to those around me
All that Jesus is to me.
—Ruth Thomas.

Our Prayer:
"O God may our love for Thee and our fellowmen always fill our hearts, and shine out of our lives so that all men may see that we have been walking with Thee."
—Mrs. Mary Porter Kyle, Monmouth, Ill.

THE MISSIONARIES WHO SAILED FOR INDIA AND EGYPT, SEPTEMBER 8, 1929

LAURA B. WALKER
Egypt



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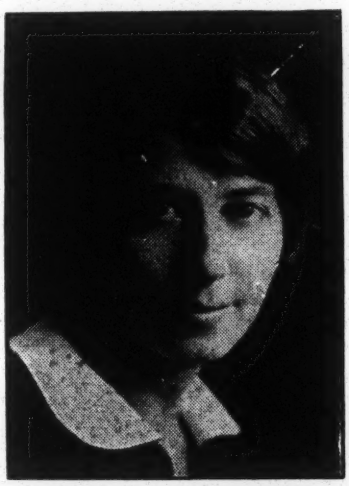

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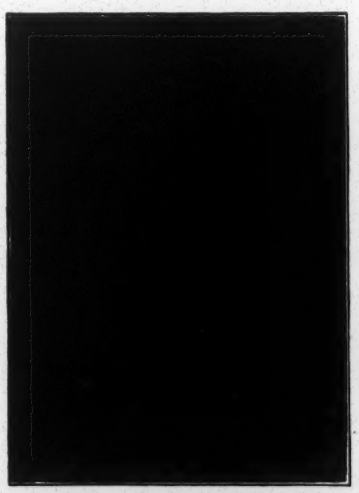

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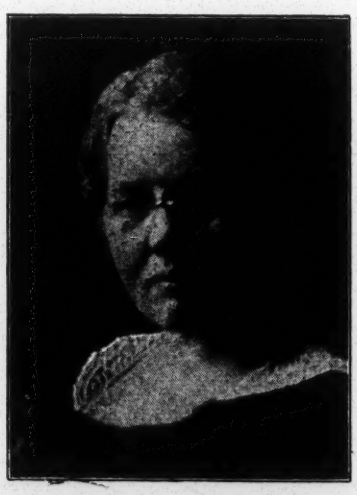

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